

Unrighteousness

NO PLEA FOR

TRUTH,

Nor Ignorance a Lover of it.

Being an Answer to a book called *A Plea for Truth, in love to Truth*, subscribed by *James Pope*, Wherein is contained his Answer to several Queries (sent to him by *Thomas White*) which are tried and found unsatisfactory, and *James Popes Ten Queries* to the people (called) Quakers fully answered.

Also the Doctrine and Practise of the People (called Baptists) examined and weighed (in the true ballance) and found too light,

With a full discussion of their Principles, and particularly their Ordinances of breaking bread and water-baptism, &c. With some Queries to all the People called Baptists (where-soever they are to be found) for them to answer in Truth and Righteousnesse, and in Gods fear.

By a true Lover of all their souls and eternal welfare.
JOHN CROOK.

*Try all things, and hold fast that which is good.
For enquire, I pray thee, of the former age, and prepare thy selfe to
the search of their fathers Job 8. 8.
He shall lean upon his house, but it shall not stand; he shall hold it
fast, but it shall not endure, Job 8. 15.*

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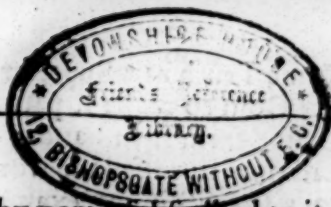
T H E P R E F A C E.



THe Lord of Hosts is arisen and arising in his power to shake the earth, and not onely the Earth but Heaven also, that that which cannot be shaken may remain; and this shaking is for the removing of those things which are shaken, as of things that are made; And for Alaruming of the World, and awakening all professions and Professors, that so every man may betake himself to his God, and he that answers by fire, and consumes the chaffe and stubble, let him be God, and all bow before him, that so his Name may be exalted above every name, and that to him every knee may bow, both of things in Heaven and things in Earth, for to him must all bow and bend; and the Prophet which he hath raised up must all hear or be cut off from among the people; and this Prophet is like unto Moses, and must go before Israel to lead the holy Seed out of Ægypt, and to divide the Sea for Israel to passe, and to stand in the gap to intercede, that so the Lords wrath may be appeased; but they that refuse him that speaks cannot escape; Therefore Reader whosoever thou art, take heed that thou neglect not this the day of thy visitation, nor that great salvation which is proffered to thee in the light of Christ, for if thou harden thy heart against it, thou cannot prosper, (neither canst thou ever hear his voyce, nor see his shape, but in the light) for he will not alwayes strive with thee, neither will he accept an offering at
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The Preface.

thy hand, while thou rebels against his light that shines in thy heart, to give thee the knowledge of God in Christ; for Gods soul is weary of all vain oblations that are offered up in the wills of men, and of their humility that is feigned, and of all their Assemblies though they multiply them, while obedience and hearkening to his voyce (in the conscience) is not regarded. Therefore turn ye, turn ye to the true light, that with it you may see your selves, and from that sight receive the sentence of death upon your selves, that you may not trust in your selves, but in the living God, that so every one of you may know by experience that by grace you are saved, not of your selves, but by the free gift, and this free gift may lead and guide you in all your Worship, that so self may have no share in it, but every one of you may be justified before the Lord both in your sayings and doings, that you may be able to endure sound Doctrine, which searches the heart and tryes the reins, and keeps low, waiting for the fulfilling of the promise viz. (That all the people of the Lord shall be taught of the Lord) & may not heap up teachers to your selves to please the itching ear. And what thou meetest with in this discourse that may seem sharp or piercing, take it as the smiting of a friend, not given to hurt the life, but to wound that nature and birth which must not be heir with the free-born, but must be cast out, or else to the Inheritance of the Saints in light thou canst not come, nor into the holy City thou canst not enter (which hath been trodden under foot) though thou may dwell in the outward courts, for that must be given to the Gentiles. Therefore hast, hast, hast and come out (least being partaker of the sin, thou be partaker of the plague also) and meet the Lord while he is nigh, and call upon him while he may be found, least the door be shut, and there be no entrance for thee.



JAMES POPE,

HAVING seen a Paper with thy name subscribed to it, in answer to a Paper of *Thomas Whites*, directed to the People called Baptists) which thou calls *A Plea for Truth in love to Truth*, which Title agreeth not with thy Book, if thou intendest the writing following thy Title Page, and so on to the end of the Book.

For in the third line of thy Book, I finde a saying which is none of Truths Plea, which is the cause and inducement that moved thee to write thy following discourse, in these words, *It hath moved me to write this following answer, because none else (that thou knowest of) hath done it: What thou meanest (by it hath moved thee) I do not understand, because thou hast given two Reasons of thy writing of thy Book; one is because thou sayest thou art one of those people to whom Tho. White directed his Paper, and thy second Reason seems to be because thou hadst two of those Papers given to thee, and then saith, It hath moved thee to write this following Answer, &c. This favors more of the voice of a stranger then to be Truths Plea; If by it thou intendest the Spirit of God, why didst thou not name it? Or dost thou question its Authority, as not being sufficient of it self without some other motive? or dost thou not intend that at all, as not believing it necessary to such a work, or as not being thy rule to walk by? or wast thou (when thou began to write thy Book) as one surprized with fear, speaking that which thou understood not thy self, and so let it pass, as hoping it might meet with the same acceptance from the Reader, being cloathed with this beautiful Title of *A Plea for truth in love to Truth*, and then begins thy Book thus; Forasmuch as I am one of those people to whom Thomas White hath directed his Paper, and having two of those Papers given to me, it hath moved me to write this following Answer, because none else (that I know of) hath done it.*

James Pope, I may justly suspect to find more of thy Pleas to be none of Truths, neither come they from Truth, nor tend they to the Honour of Truth, onely thou makes use of the

Name Truth as a Superfcription or image upon thy counterfeit Coin to make it pass for currant, but being used to such Coin (from such hands) makes me the more jealous; and had thou not used the word Truth so much I might not have been so strict in my examination, but in the true Ballance are thy words weighed, and they are found too light, and condemned as nothing sound, and so no Plea for Truth, nor spoken in Love to Truth, but to hide some beloved Image which thou cal's Truth, and would have others to take it so to be, but though they may be *Jacobs* words, yet they are *Esaus* hands, and the blessing he must not have; and so thou hast not named thy Book right.

Then thou sayest, *I appeal to all unbyassed men and women in the World, &c.*

James Pope, Thy appeal is too large for a business of no more concernment, it may be determined by a lesse company, and that in Righteousness too, and yet judgement may be given against thee, both for thy rash appeal and hasty charge against *Thomas White* in saying, *shooting this his first Fiery Dart*; if it hath wounded, it is because the Armour of Light was not put on, for it was not shot at a Friend but at an Enemy, neither was it a Fiery Dart shot toward the Life, but to stick fast in the Liver of the Man of Sin, that that which is of God may go free, and the exalted and the mighty be thrown from his Seat. And whereas thou sayest, either he knows those of the Baptists, or he knows them not that stumble at and contend against Christ. *Thomas White* doth not charge all the Baptists with stumbling at and contending against that in which alone all worship, prayers, sacrifices are accepted in the sight of God, &c. neither doth he call them contenders against Christ (in those words) but if thou had been indued with patience throughly, thou might have read this word (therefore) or reason of his so speaking to the Baptists, which is that except their worship, prayers, &c. do come from a measure of him (in you) who is the light of the World, &c. you are but warming yourselves at your own sparks; but of those words thou takest no notice, either as not knowing a measure of him who is the Light of the world to be in thee, or else dost not believe that there is a measure of God in man first to
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be known before God himself in his fulnes come to be known; and there is the drawings of the Father first to be known before Christ be come unto, and there is the forming of Christ in man before Christ be born and brought forth, 1 *John* 6. 44. *Gal.* 4. 19. But thou overlooking of the measure of Christ in thee, in thy reading of his Book, speaks thee guilty of overlooking the measure of Light given to thee to profit withal, and so wouldst be dealing by whole-sale, before thou knowest Christ formed in thee, and something that is pure in thy own heart to guide thee, given thee freely of God to lead thee into Truth, which is more then into words that are true. And so thy saying that the People *Thomas White* writes unto do know all sacrifices are onely accepted in Christ, seems to be too hasty a confession, and to be too much like the People of *Israel* of old spoken of, *Deut.* 5. 28, 29. I have heard the voice of the words of this people, which they have spoken unto thee, they have well said all that they have spoken. O that there were such an heart in them; and like the foolish virgins whose lamps were gone out, and yet kept their confidence Lord, Lord open to us; and like to *Nicodemus* confession who readily confessed to Christ, but knew not the Kingdom in him like a grain of Mustard-seed; no more then the *Pharisees*. And therefore *James Pope*, search and try thy self whether thou hast any other proof of all *Sacrifices being accepted in Christ*, then that 1 *Peter* and that of *Ephesians* 1. if not, what proof hast thou more then all English-men have, and yet all English-men do not know Christ in them, nor that all is accepted in Christ, though they have read it so, as well as thou, but are offering up both strange flesh and strange fire. And therefore be not angry, nor call it a reviling slander, because *Thomas White* said many *Baptists* are professing, preaching, praying, &c. and yet stumbling at and contending against that in which all worship is accepted in the sight of God, for this is and may be true, and therefore no such Fiery Dart as thou wouldst represent it to be, nor no reviling slander, nor is he to be reprov'd for speaking evil of things he knows not; and therefore thy thoughts that he ought to be deeply humbled before the Lord for this, are as vain and unsound as thy mistake was, in what moved thee to write thy Book; for may not *Thomas White*

White know many Baptists that have stumbled at and contended against the light of Christ which every man that cometh into the World is lighted with? are not many such known at this day in England? nay, dost not thou and others know many who are called Baptists that dispute against the light and grace of God given to all men, as being sufficient to lead to salvation, and deny that which checks and reproves for sin in men and women, to be the saving light of Christ? now do not such who thus say, and thus believe, stumble at, & contend against that in which alone all worship is accepted in Gods sight? and besides is *T. White* any more an offender for not naming those particular Baptists that do so stumble and dispute, then *Paul* was blamable for not naming those amongst the *Corinthians* that he charged with eating disorderly, or those that he charges with being unequally yoked, or then those he charges with being sick and weak, for the causes mentioned in his *Epistle*, and yet names not the persons? no more doth it follow that either *Thomas White* doth not know such as he charges, or else he was bound to name them, or otherwise he must be taxed for being no friend to the souls of all the Baptists, or for shooting of fiery darts against them, or for being a reviling slanderer, and ought deeply to be humbled for the same; but *James Pope*, thou dost not divide aright thy Exhortations, but art an unskilful Preacher, for this deep humiliation belongs to thy self both for thy ignorance and for thy hypocrisie, in covering over thy unadvised sayings with the painted garment of a plea for truth, when truth doth not own thy words; for let but the wise in heart judge and they will see, that thy hard, ignorant, and rash charges are as strong against *Paul* (upon the reasons alledged) as against *Thomas White*; but they will fall upon thy own pate; and upon a serious search of thy heart in Gods fear and light, my sayings may be of closer and nearer concernment to thy self and many of thy brethren then thou art at present sensible of, but if repentance prevent not (in time) thou mayest feel the weight.

In thy 2. page, thou saist, That thou dost wish that *Thomas White* and his friends may also carefully walk by the rule *T.W.* prescribeth to thee and thy friends; then thou saist, he will be so far from speaking against his holy appointments, that he will love and keep them;

them; maist thou not be judged out of thy own mouth? Did *Thomas White* shoot a fiery dart? and dost thou not shoot a poisoned arrow? and dost not thou charge him with speaking against Gods holy appointments, and as if he neither loved them, nor kept them, nor delighted in those that did? How many fallities and untruths are here in two lines? was it no better then a *reviling slander in Thomas White*, and didst thou judge it so, and therefore saith that thou thinkest that he ought to be deeply humbled before the Lord for the same, because he said, while many of you are professing, praying and yet stumbling at, & contending against that in which alone all worship &c. is accepted in the sight of God? Is his offence so great because he did not name them, though he knew them? and is thy offence mitigated, because thou names *Thomas White*, but chargest him falsely with that which thou canst not prove against him, and yet calls thy sayings, a plea for truth &c? as if thy Title to thy Book were to priviledge thy calumnies, and Authority sufficient to pass thy reproaches without a review or farther examination; but thy beautiful Title is but like the Pharisees beautifying the outside of the cup and platter while the inside was foul, and like Pilate, who wrote a good Title over Christ calling him King of the *Jews*, but delivered him up to be crucified as a blasphemmer; So thy fair Title doth but aggravate thy offence, in that thou slanders the innocent, and calls it a plea for truth, in love to truth, as if light and darkness could unite together, and truth and falshood marry each other, which neither can be, neither shall they go unpunished who go about to reconcile them.

In the 3. page of thy Book, thou askest *Thomas White* in those words, why dost thou upbraid us? do we say that the Scriptures direct not to, or speak not of a light within? we both know and say that the Scripture saith 2 Cor. 4. 6. that God hath shined in the hearts of his Saints, to give the light of the knowledge of the glory of God in the face of Christ. James Pope, when thou saist, do we say, and we both know and say, &c. Dost thou onely intend thy self, and some one or two more, or dost thou intend all the Baptists generally? seeing that thy self may not be ignorant how many Baptists have both in Print and disputes publicly disowned the light within that checks and reproves for sin to be

sufficient to lead to salvation, which thou seems to acknowledge in words to be true, and chargest *Thomas White* for upbraiding of you, in that he saith, are not many of you strangers to the light, whilst you are questioning whether the Scriptures declare of, or direct to a light within &c. which thing hath often been questioned by many Baptists, and such as are none of the least in esteem among you, and if thou wilt declare against them that have so questioned and disputed, and deny fellowship with them, for not being sound in the faith, I may help thee to a Catalogue of their names, the publike dispute at *Dunstable* may bring some of them to thy remembrance; But are you not better informed then you were some years since, and somewhat rectified in your judgements? if so, let the praise be given to God, and your former errors and mistakes be printed and published for others to take heed by, especially seeing many who are called Baptists in *England* are yet in the dark and questioning what thou, on the behalf of thy brethren, seems to confesse to, and let your unity make it appear that you do not onely confesse to the light within (that checks and reproves for sin, to be that alone which gives the knowledge of God in the face of Christ, and that a man cannot have the knowledge of God in Christ, until the light give it to him) but also that you walk in the light, and have fellowship one with another in the light, and that in it you witness the blood of Jesus Christ to cleanse you from all sin; that so none of you may stumble at the Doctrine of perfection: but if you say, you have fellowship with God, and are in the fellowship of the Gospel, and walk in darkness, and stumble at figures and shadows, you lie, and do not the truth, for in him is no darkness at all.

And whereas thou sayest, *Thomas White* deals uncharitably with you in putting you in the number of those that are lost, in whom the God of this world hath blinded their eyes, &c. It is no uncharitableness to speak the truth; and to say that those who are stumbling at that (which is given them to lead out of darkness) are such as the God of this world hath blinded their minds; and that such are in a lost estate, and the Gospel of their salvation they do not know, for it is hid from them, and he that judges such so to be, is not uncharitable, but his

this judgement is just, and the uncharitableness doth light upon thy own head.

And whereas, thou sayest in these words, *thou must give me leave to query how thou darrest abuse us, &c.* James, thy tongue is too much thy own in speaking leessing, for leave I do not give thee to query of that which is not, for that is breath spent in vain, for it is no abuse to query how they can profess they *know God, who deny the light of his Son within*, but leaves out these following words, *viz. in which the Father is revealed, and by which that that may be known of God is made manifest in man*, is this a plea for truth, in love to truth, to take half a sentence, or so much as may serve to make a caviel, and leave out that which is the main and explanatory part of the whole? or is it rather in imitation of him who made use of Scripture to tempt Christ withal, but left out what might make against his design? may he not justly be charged as a transgressor that shall say there is no God, though he quote the Scripture for it, which saith, there is no God, but leaves out the foregoing words which makes the saying true, which is that the fool hath said in his heart there is no God? doth thy crime differ in any thing from his that should so say more then this that he leave out the foregoing words, and thou leaves out *Thomas Whites* following words? and to say that such a one is a deceitful worker, and for it must come to judgement, is but to speak truth plainly, and therefore take *Thomas Whites* words at length as they are in his Book, and may it not justly be queried, *how can those Baptists profess they know God, whilst they are denying the light of his Son within, in which the Father is revealed, and by which that which may be known of God is made manifest in man?* seeing such hath appeared in opposition to this light, both by publike Printing and disputing, and if thou *James Pope* do not own them to be of you, declare it publicly, that so they may come to repentance, and you be clear of their blood.

And whereas, thou sayest, *the Lord in mercy hath made you to own him to be your life and light, who also is leading you in the way to that light which is unapproachable, &c.* I cannot but take notice of thy confusion, who speaks like one that hath got a thing by

rote, but understandest not what thou sayest; for is *Christ your very light and life who is leading of you in the way to that light which is unapproachable*, and is not that same Christ that is the light and life, also the way, and the light which is unapproachable, or is there one Christ that is the very life and light, and leader in the way and approachable, and another Christ that is the way, & that light which is unapproachable; if thou knewest what thou said, thou would know that the very life and light is unapproachable; but dost thou not in those words manifest thy ignorance of Gods Christ the way to the Father, and light of the world, and life of men, and by thy invention hast found out one Christ to be thy very light and life, and is leading of thee in the way to another Christ which is unapproachable; so that to one Christ thou art already come, who is thy light and life, and he is leading of thee in the way to that light which is unapproachable; by this thou mayest see where thou art, for in the world are Gods many, and Lords many, but to us there is but one God and one Lord Jesus, and we know that an Idol is nothing, howbeit there is not in all men this knowledge.

And whereas thou speaks of holy appointments and Christs Ordinances, and who ever denyes them, they are they which deny the light, &c. Thou shouldst speak plainly what those appointments are that thou intendest, because you Baptists differ so much among your selves about them; one saith Christ hath appointed hands to be laid on, and another saith Christ hath appointed the washing of the Disciples feet, and another saith anointing with oil is an Ordinance, and another saith good chear or love feasts before the supper is an Ordinance, and some say sprinkling is enough, others say they must be dipped over head and ears; and some say the bread must be cut, others that it must be broken, some say it must be taken and broken by him that eats it, others say it must be broken before hand and given them by an officer of the Church; and some say singing is an Ordinance, and others say no, and many other things which Baptists call Ordinances and appointments, but which are thine, or those that thou calls Christs appointments and Institutions thou hast not yet declared thy self; seeing all these are called Christs appointments and ordinances by those who plead for them; but I should

should counsel thee, first to be reconciled to thy brethren, and agree with them which be Christs appointments, and which be mens inventions, or mens misunderstanding of Christs words; and then I may declare to thee which are to continue, and which are at an end, the substance being come; until then take heed thou deal not with his Ordinances as thou hast dealt with his Name, in calling that a plea for truth, in love to truth, which indeed is but a cover for deceit. And you that are called Baptists above some others make it manifest your fellowship is not in the light, because you have not fellowship one with another, and therefore though you confesse to the light, yet I may say thou walks not in the light, while thou imagines two Christs, *one to be the very life and light, and the other to be a light unapproachable.*

And whereas thou grants that it was the end of the Apostles Ministry, to turn people from darknes to light; and grants that many at this day tramples under foot the Son of God, &c. and I doubt not but all in his book (that thou hast not answered) thou grants; and touching the Doctrine of Election and Reprobation, thou saist, that the people which Tho. White writes to, do differ in their understandings of it, and therefore shall pass it by, &c. Truly James thou grants so much, and passest by such things, that now I do not wonder thou understood not what it was that moved thee to write thy book (except to see thy name in Print) Art thou ashamed of thy Doctrine of Election and Reprobation? how wilt thou avoid the censure of Christ? saying, *Who-soever denies me before men, him will I also deny before my Father which is in Heaven, Mat. 10. 33. And if we deny him, he also will deny us, 2 Tim. 2. 12.* And if you that are Baptists do differ in such a fundamental thing as Election and Reprobation, how can ye be in the Faith or fellowship of the Gospel, seeing it is the Election that obtains, and the Reprobation that enters not? And if you differ in your understandings about this, how can you understand any thing aright, seeing no Faith but the Faith of Gods Elect is sound and good, nor no Salvation can be witnessed, until Calling and Election be not onely known, but made sure? and yet the Baptists differ in your understandings about it; And therefore must ye needs be at a loss, and in an uncertain state, as to your eternal welfare and happiness, and alwayes lyable to be deceived, for

it is onely the Elect that are impossible to be deceived; and therefore no marvel why you are so devided and deceived, seeing you differ in your understandings about Election. Hast, hast, hast unto the light of Christ that shines in your dark hearts, that that may give you the understanding of Election and Reprobation; for now it is evident that while thou and others are differing about Election, and know it not, your Religion is in vain; and Christ the light you do not know, and therefore no marvel thou speakes of one Christ that is thy light and life, and another light that is unapproachable.

In thy fourth page thou seems to be displeased with *Thomas White* for cautioning of thee to take heed of deceit, &c. Is it not time to caution thee and others to take heed of deceit, seeing you differ in your understanding about Election, and none are out of a possibility of being deceived but the Elect, and you and others differing in your understandings about it, is it not time to cry to you Baptists above others, take heed of being deceived? Yea, take heed you are not deceived in your Ordinances, in your Church fellowship, yea, and in your Christ too, seeing one Christ is your very light and life, and another light that is unapproachable is he leading you in the way to. And be not angry, because *Thomas White* exhorts you to look to your building, least it be pulled down to your loss, neither call it judging of the hearts of Gods people any more, seeing thou hast made thy heart, and what is in it so manifest. And for those *Invectives* which thou saist are so frequent in our papers, thou shouldest have named some of them, and who were their Authours, otherwise how canst thou expect an answer? but doth not fear surprize the hypocrite, and are not the hypocrites in *Sion* afraid, and cry out do not judge least you be judged, not knowing to whom that was spoken? *Luke 6. 37.* to whom he spake a parable and said, *Can the blind lead the blind? shall they not both fall into the ditch?* The blind are forbidden to judge, but not the spiritual man, who judgeth all things, nor he whose eyes are opened to see good and evil; and he that judgeth any thing in another, that he hath not first judged in himself, is a transgressor; but he that judges that in another which hath been first judged in himself, is no mans enemy, though in the time of mans love to his lust he

he may count him his enemy, because he tells him the truth; but when he comes to be awakened, he will count him his brother, because he would not suffer sin to lye upon him, nor the Sun to go down in his wrath.

And thou saist, *That which you call Church-fellowship, you do not miscale it, for it is true Church-fellowship according to the Order of our blessed Lord Jesus, which he himself hath instituted, and his holy Apostles and Primitive Saints practised, in which fellowship (though contemned by you) do we walk sweetly together, having his presence with us, and his blessing upon us, &c.* And many other words thou useth and applieth to thy self and brethren, which are the words of others, and the conditions of others, and thou appliest them to thy self and thy brethren; thou shouldest first have proved thy self and brethren born of the same spirit that they were, and led into those things (in which they walked) by the same spirit that they were, and not in the imitation without the same command that they had, and leading which they were well acquainted withal as many as were the sons of God, for they spake as they were moved by the Spirit, and in it did they worship, and by it were they guided to know when to go and when to stand still, and by it they knew well their own spirits, & when self spake at any time, and in it had they fellowship together, and by the same Rule did they walk according to their several attainments; but were not of many Sects, neither did they cry up their own inventions for Christs Commands, neither did they differ about what were his appointments, some crying one thing, and some another, like *Babylons* builders, insomuch that their languages are confounded, and they cannot understand one another, what was the Primitive Order, and what are now those appointments believers are to be found Practitioners of; But one cries this, and another that, but all in error from the Spirit of the Lord, who knows not the movings of his Spirit in them, nor knows not that Christ the Leader, and Christ the Way, and Christ that dwells in the light unapproachable, and is the light of the world, all is but one Christ; neither knows Election nor Reprobation, but differs in their understandings about them; all such are out of the Appointments and Commands of Christ, and as yet knows not the Way of his worship,

ship, as it was performed in the dayes of the Apostles; therefore say not Christs *Institutions* are contemned, because mens Traditions and carnal Imitations are not followed, all which must tumble down, when *Babylon* the great the Mother of Harlots falls; and when that comes to pass, it will be no wonder to those that behold her downfal, that are come out of her, to see many pleasant Pictures spoiled, and lofty Cities laid low, and Master builders (that have rejected the light) bewailing the fall of their Towers, which they thought had been so high, and built upon such a foundation as could not be shaken, and of such materials as they thought had been living stones, and formed in all things like the Primitive Churches; but their attire will be found to be the attire of the Harlot, and not of the true Spouse, neither her comeliness that which Christ hath put upon her, but a paint like *Jezabel*, and a Harlot, though *welfavoured*; and though her garments be purple and scarlet-coloured, yet not washed with the blood of the Lamb, and therefore follows him not wheresoever he goeth. And whereas thou saist, *you walk sweetly together*; How can that be, seeing you differ in so many things, and main things too, as *Election* and *Reprobation*? For how can two walk together, except they be agreed? and yet thou confessest you walk sweetly together, and also confessest you are not agreed in *Election*, &c. Therefore may I not say there is no light in thee, because thou walks not according to this Rule, which saith, *Can two walk together, except they be agreed?* Amos 3. 3.

Thou saist, *Thomas White* is deceived in that he cautions you of being deceived your selves, while you cry out others are deluded; you who are joyned in that which you call fellowship, by the outward form (of washing, &c.) Is not the mistake on thy own part? Are you not so joyned? If thou canst plead not guilty, who else can, seeing thou seems to justifie all that are called Baptists? For *Tho. Whites* paper is directed in general to those people called Baptists, and what is both spoken in general, and to some in particular, thou appliest to thy self and brethren as either being guilty of all, or else taking thy self to be united to all that are dipped in water; and so by the tendency of thy discourse, thou pleads
for

for all the people called Baptists (though they be such as differ from thee in the understanding of the great business of *Election and Reprobation*) as if thou wert especially concerned in that name; though there be many others who are not so called, and yet do not differ in such weighty matters from thee and thy brethren, as many of those people who are called Baptists do, all which being put together spels little less, then that you are joyned in your fellowship by your outward form of washing; because thou pleads for, and takes thy self to be especially concerned in all things charged against the washed, or baptists, which imports no less then that you are joyned in your fellowship by outward washing, otherwise why dost thou not deny some of those people called Baptists, seeing by your own confession you differ in your understanding, and that understanding which differs from truth is not good, and so none of Gods gift, and such, what they know they know naturally like bruit beasts, and how canst thou have fellowship with them, except it be because you are both outwardly washed, and so are joyned together in fellowship by that outward form, in other things having no fellowship. And so *James Pope*, the wise in heart may see that thou, and others are the deceived and deluded, whilst thou would cast it upon *Thomas White*; and the Reader may see who is the lyar, and his burden he must bear.

Towards the beginning of the fifth page of thy Book thou sayest, *you practice washing, because the Lord hath appointed you so to do, and are not like many in our day, or like Naaman the Assyrian, that thinks it a business too low for them, though it was not too low for Christ and his Disciples, but it was too low for the Pharisees then, who rejected the Counsel of God against themselves, and were not baptized of him, Luke 7. 30.*

James Pope thou mightest have done well to have produced thy commission, that so thy practice with it might have been compared, that so whether thou exceeds or falls short, might have been understood by the Reader, unil that be done, thy saying the Lord hath appointed you so to do, is no more then he that takes away my goods wrongfully, & without my consent, and yet saith, he doth it by Authority, but can produce none, saving his lust and strong desire after my property

to make himself rich, having nothing of his own to live upon. *And for some being like Naaman the Assyrian, &c.* If thou knewest that there was a Prophet in *Israel*, thou wouldst know who they are that are like *Naaman the Assyrian*, that call the light of Christ (with which every one that comes into the world is lighted, and checks and reproveth for sin) natural, and the checks of a natural conscience, and is not sufficient to lead to salvation, as was affirmed at the dispute at *Dunstable*, by the Baptists some time since, and of later times have been often so said by those called Baptists; are not these most like *Naaman*, that despise the true Prophets washing, and is it not yet more evident that these are the despised, and therefore the leprosie remains, though they say they see, and are not these wrath like *Naaman*, and go their way from the light, like him, expecting some sudden irresistible power to fall from heaven upon them, and to make them willing; but will not come to the light in them to wait in it for power to overcome, and do not they wait for such a thing, but cannot believe that the Kingdom of Heaven is in the Pharisees, nor that the light which reproveth the drunkard and liar for their evil, is a spiritual light, and sufficient to lead them to salvation; but say as *Naaman* did, *behold I thought he would have come out to me and stand and call on the Name of the Lord his God, and strike his hand over the place, and recover the leper, &c.* Are not you Baptists like *Naaman* in this also in your own thoughts, limiting the holy one of *Israel*, and setting bounds to his worship? as if God could not be worshipped aright, if men and women did not go down into the water; and because the Lord is appearing in a way to disappoint the wisdom of the wise, and to frustrate the thoughts of the prudent, who think as *Naaman* did, that they know how God will bring to passe the great things promised, and accomplish the blessings upon his people looked for; but they are mistaken as *Naaman* was, and stumbling at the contemptibleness of the true Prophets counsel, as he did, and the Pharisees did, when they reject the light and would not believe in it, that they might be the children of it, and such were those thou speakest of, in *Luke 7.30.* who frustrated the Counsel of God within themselves (as it is in the Margent of the Bible) not being

being baptized of him, those in the verse before being baptized with the Baptism of *John*, and so he that hath an ear may hear, and an eye may see who they are that are like *Naaman* the *Assyrian*, and like the *Pharisees* who frustrate the counsel of God within themselves not being baptized of him; but wilt not thou be enraged like *Naaman*, if my counsel please not thee, as the *Prophets* did not like *Naaman*, if I should say that whilst thou compares others to be like *Naaman*, art thy self with many of thy brethren (that differ in their understandings from thee about Election and reprobation, and yet you walk sweetly together in your fellowship, as thou sayest) like him spoken of in *Job* 8. 15. viz. *He shall lean upon his house but it shall not stand, he shall hold it fast but it shall not endure.*

In the fifth page, thou returns an answer to *Tb. Whites* exhortation, viz. try your selves by the witness of God in your consciences, whether you are come to the Church in God, which is the ground and pillar of Truth; and saith that as the Churches in *Judea* were in Christ, who was and is God, so are we bound to judge of the Churches in *England*; but thou not daring to leave it so, brings in a parenthesis, which was well thought of to save thy head, viz. (walking in the same order and professing the same faith) and then comes in to be in Christ, for before the parenthesis they were not in Christ, and it is as plain by adding of the parenthesis they are out of Christ; so that without it, thou durst not stand to vindicate them, and by thy adding of it, thou hast at once un-churched them all, and so are Christs words made good, he that will save his life shall lose it, for where are those Churches, among the people called Baptists (of whom I speak) that walk in the order of those *Paul* writ unto in his *Epistle*; nay are not your Churches so far from being like those, that if *Paul* were alive, he would rather expresse himself by weeping over you for your disorder (as he did over some amongst the *Philippians*, whose steps you rather follow) then those that he rejoyced to behold their order? *Phil.* 3. 18. of whom he had often told them and now saith he) tell you even weeping, that they are the enemies to the Cross of Christ, and their end is destruction, who minde earthly things, and are not those thou calls Churches in *England* minding earthly things, and some making too much provisions for their bellies, & others

rying in their shame, as flattering Titles and foolish apparrell and such like? and wouldst thou have us to judge every such member to be of the Church in God? nay in him is light, and no darkness at all, and he who judges such Churches, and such members to be rather Synagogues of Satan, then Churches of Saints, judges righteous judgement, though *James Pope* call it by another name; for he is subject to mistake as his Book plentifully makes it manifest, especially hear where he would have those members called living stones, or a Church in God, who differ in their understandings about Election and reprobation, and what and how many Ordinances Christ hath appointed to be used in his Church, which first *James Pope* and his brethren are to agree in, and conclude upon, before those who are led by the same Spirit that *Paul* was can rejoyce in your order; but rather mourns in secret for your disorder, and cries to the Lord to open the eyes of your understandings, and to give you the Spirit of wisdom and Revelation for the acknowledgement of him, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, &c.

Thou sayest, that Baptism by fire was promised and performed in the second of the Acts and some other places; but experimentally neither the Quakers, nor any other that thou knowest of, doth know it, if they do, let them make it manifest by their speaking in strange tongues, miracles, &c. for so all could do that the Lord Baptized with the Holy Ghost and fire.

Thomas, Doth not the Saints know things now experimentally, as well as they did in former times? herein thou hast shewed thy nakedness, and of what kind thy knowledge is now (which from me thou wouldst not have born) if I should have called thy knowledge natural or traditional, as it must needs be, if it be not experimental, and so is knowledge falsely so called, for I desire to know nothing but what I know experimentally in the worship and service of God; for all other knowledge doth but puff up; and to it I desire to be a fool that

that I may know things not by thinking, but certainly; and the tongues by which those speak now who are Baptized with the Holy Ghost and fire, are as strange to this generation as those were strange to that generation then; and maist thou not as well say, there is none that thou knows of that are now Baptized with the holy Ghost, as to say there is none that thou knows Baptized with fire, & maist thou not as truly say, that there is none that thou knows of now Baptized with the Holy Ghost, because none now speaks with those strange tongues, nor doth those Miracles thou speaks of; for they went together then, and they are not parted now, except by those who knows neither experimentally; and if thou knew any Baptism aright, or him that is mightier then *John*, thou mightest know Baptizing with the Holy Ghost and fire; or if thou know him whose fan is in his hand; but art thou not in truth as ignorant of his fan as of his fire, and because of thy ignorance of both, the chaff remains unburnt up, and the chaff ungathered into the garner; and therefore I tell thee plainly (*James Pope*) thou and thy brethren must yet know a terrible day of threshing before the Word of the Lord you know that is as a hammer and fire, until then your words are but as chaff to the wheat, *Jer. 23. 28, 29* and *Mat. 3. 10, 11, 12.* Be not angry if in love to thee I ask thee a Question; viz. Are not many of the Baptists now that are Baptized with water, as ignorant of the Holy Ghosts Baptism as those Disciples of *John* in *John 1. 35, 36, 37.* who followed Christ and left *John* were? who at the *41. vers.* saith, We have found the Messias, which they had not while they were with *John*; but in this you Baptists are short of *John*, for he was not angry when his Disciples left him and went to Christ: see that you imitate him in this also as well as his outward washing.

And for thy answer to what is the flaming sword, thou manifestst thy ignorance of it (as of the Baptism with fire) in saying, *If thou meanest the work of grace, &c.* He meant as he spake, and if indeed thou knewest it, thou would have returned another answer, and not when a question is asked about a particular, then to answer if thou mean *the work of grace in you*; and here thou makest good thy former words, viz. That thy knowledge is not experimental no more of the flaming sword,

sword, then of Baptism by fire; and if thou art mistaken in this, then doth not thy ignorance appear of what follows by thy own confession, and it is no uncharitableness so to conclude, *viz.* That you have not felt the quickning power of the Lord raising up a Seed, and bringing forth a birth in you which is not of the world; but contrary to the world, which is leading out of the vanities thereof, and causes them to bear the cross.

Then thou saist, *The Baptists are for signs and wonders, and gazing stocks in the earth;* and thou saist, *Some of us have been reproached for the Name of Christ, &c. though we have at this day much rest from the rage of our enemies.* What confusion is here, first to say the Baptists are for signs and wonders, &c. and then to say (with the same breath as it were) some of us have been reproached, &c. and though we have at this day rest, &c. How can these things hang together? Is not the rest that you now have in the flesh, and in that same nature that the world is in? And is not the seed spoken of before, unraised up, but rather in Babylon then in Canaan? And was it not better with you then when you were as gazing stocks to the world, then now when you are become their companions in their folly, & vanity, and customs and fashions which thou speaks of in thy next lines, &c? And thy ingenious confession of the reforming work that is yet behind (I own) but remember it is he that confesseth and forsaketh that finds mercy, and take heed of covering your evil customs with good names, as thou in thy following words pleads for, least thou spoil thy former confession and cavil against what thou seemedst even now to wind up into a penitent confession; and so thou thy self and thy brethren be the very men that thou speakest of in the former page, that are like *Naaman the Assyrian*, that not onely thinks the customs and fashions of the world (which the people called *Quakers* stand witnesses against on traths behalf) too low for you to stoop unto, but also in that you are like *Naaman the Assyrian* in this particular, who after he was washed confessed to the true God, in the 2 Kings 5. 15, 17. and 18. ver. and said he would not sacrifice to other Gods but to the Lord, and yet (like thee) in the next words begins to plead thy case, or rather really to dispencc with the light of Christ in his Conscience, saying, *In this thing the Lord*

pardon

pardon thy servant, that when my Master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow my self in the house of Rimmon: when I bow down my self in the house of Rimmon, the Lord pardon thy servant in this thing. Read your selves you that are called Baptists, and behold your faces as in a glass; how many of such spots, *Naaman-like*, have you in your faces? is there no house of *Rimmon* now, that you need to beg pardon for bowing in it, if not for repairing of it, and not onely so, but for maintaining those Priests that worship in this *Rimmons* house? And here surely you had need of pardon, and in this you exceed *Naaman*, for he onely bowed in *Rimmons* house, but you pay Tithes or maintenance to *Rimmons* Priests, or some not much unlike to them, and some of you do hear them, and call them good men; and therefore leave off any more naming of *Naaman the Assyrian*, except to manifest your own transgressions; for had you Baptists in *England* been faithful to God, according to your confessions and judgements, had Tithes been this day standing in *England*, and had there been a hireling Ministry in *England*, as it is at this day? had you Baptists and separated people been faithful to God; but then would you have been still gazing-stocks to many, as some of you have bin in years past, while you kept your first love, and abode in your tenderness and integrity. But ah! dear people consider your loss, what an exchange have you made, that loose your acquaintance with God to gain peace with the world; and is it not plain, in that many of you (through the subtile distinctions found out by some of your Teachers) can now do those things without remorse which sometimes you durst not do? And how do you like *Naaman the Assyrian* dispence with some of Christs Commands, & cry up others for commands, web he hath not commanded? Is not tiche, mint and cummin paid, while the great and weightier matters are left undone? (do not say I charge you falsely) is not respect of persons forbidden? And is not all swearing forbidden? Do you not in these and other things, not onely respect persons, and make God so to be, but respect his Commands also, pleading for some and neglecting others? Is not this like *Naaman*, after many good words and fair confessions? Do you not know that faithfulness in these things would

would still keep you at the same distance from the world, not onely to have been, but so to continue as signs and wonders? but was it not better than with you then it is now? Therefore return to your first love, and cry in truth and righteousness mightily to the Lord (not like *Naaman*) to pardon you not onely in these things, but for all your unfaithfulness to God, that in the light that lets you see your evils, you may wait to be washed from them by the blood of Jesus Christ; and then you need not plead for any heathenish customs to manifest your duty by, but in faithfulness to God yield obedience to Parents, Masters, Magistrates, &c, which is sufficiently manifest by yielding obedience to all Just Commands, and is honour enough to all these (and other) relations; that they have the honour that comes from God onely given to them, with which they ought to be contented, and not to seek honour one of another, nor to be angry because their persons are not respected, nor flattering titles given to them.

Then thou comes to answer *Thomas Whites* Queries. 1. "What Command or Commission have ye or any men to Baptize with water from Christ declared in any Scripture, which Command did not as well extend to Paul who was an Apostle, as to any of you?"

To this thou saist, *Paul had the same Command or Commission to Baptize with water as any man now hath, or any man ever had; for the Command to Baptize in water was given to Christs Disciples, and was not tied to the Office of the Apostleship, but as more Disciples were made successively, so were they successively to be taught to observe what ever Christ had commanded them, viz. the preceding Disciples; and so though Paul as an Apostle was not sent to Baptize, yet as a Disciple he had good warrant so to do; yet seeing some in the Church of Corinth were ready to Idolize his Ministry, and the work of Baptism might as well be done by other Disciples that were not Apostles, he thanks God he Baptized no more of them, to prevent, no doubt, any saying he had Baptized them into his own Name.* This is thy answer, and thou sums up thy answer in these words; *Thus you see Pauls Commission to Baptize with water, as good as any mans now, and so his Commission and ours also are both good, which is a full answer to the Query.* But such a one as darkens Council by words without knowledge; for it is not doubted but *Pauls Commission* was as good

good as yours; but it is questioned whether yours be so good as his, seeing *Pauls* Command being good to him, makes not yours good to you, no more then his Faith being right makes yours right. But in this thy answer, thou grants that you have no Command to Baptize with water, &c. But the same belonged to *Paul* as well as you: and to save the consequence which must needs follow, viz. that you do that which you are not sent to do, saying, you have no Command but what *Paul* had: and he saith, he was not sent to Baptize, and no more are any of you by thy own confession, and therefore it is high time to leave it off. But thou not being willing to part with it so, like *Micah*, art ready to say, *What have I more, and what is this you say unto me, what aileth thee?* Judg. 18. 23, 24. And therefore saist thou, that the Command was given to Christs Disciples, and was not tyed to the Office of Apostleship; What a slubberly answer is this? Was not those to whom the Command was given Apostles? are they not called Apostles in *Mat.* 10? And when he had called unto him his twelve Disciples, he gave them power, &c. and at the next vers. Now the names of the twelve Apostles are these, &c. and at *Luke* 6. 13. And when it was day, he called unto him his Disciples, and of them he chose twelve, whom also he named Apostles; So that these were also Apostles as well as Disciples to whom the Command was given: Disciples when he called them, and out of them chose twelve; and when he had taught them what to do, then they are called Apostles: Disciples when they came to Christ, Apostles when they went from Christ, and were empowered what to do: and Christ calling them Disciples in *Mat.* 28. doth no more take away the Apostleship, then Christ calling them Apostles in *Mat.* 10. and *Luke* 6. takes away their Discipleship: and therefore to say *Paul* was not sent to Baptize as an Apostle, is to say, *Paul* was not sent to preach as an Apostle, except *Paul* had one Commission to preach, and another to Baptize, seeing that Commission hinted at in *Matthew* requires both: besides, is not this to deuide *Paul*, or rather Christ in *Paul*, that he did some things ministerially as an Apostle, and other things as a Disciple, as if he were sometimes an Apostle and no Disciple, and sometimes a Disciple and no Apostle: or that *Paul* should dissemble with the *Corinthians*, to write to them as an

Apostle, and to thank God that he had Baptized no more but those few he names, and gives this reason for it, because he was not sent to Baptize, but to preach the Gospel: when as by thy own confession he was sent as he was a Disciple to Baptize as well as others, and knew it (as well as James Pope) if it had been so; and had not Paul by removing one block out of the way, viz. (preventing a jealousy, least he should be thought to Baptize in his own name) laid a greater stumbling block in the way, viz. to slight the Ordinance of Baptism, and all those that should Baptize with water, though as Disciples, Paul not explaining his meaning (to be) as James Pope saith it was, viz. that he meant as an Apostle he was not sent, but as a Disciple he might & did: and might not Paul as well have left off preaching to prevent the jealousy of preaching in his own name as well as Baptizing, seeing one was commanded in the Commission as well as the other, & was or might have been idolized as well as Baptizing: but in truth, Paul had no more Command to Baptize with water then to Circumcise, yet he did both upon occasion to remove stumbling blocks, and to strengthen the weak, and all for the furtherance of the Gospel. And Christs calling them Disciples in one place, after he had once chosen them, hinders them not from being Apostles, no more then his calling them Apostles in another place, hinders them from being Disciples; for sometimes he called them by the name of Disciples, and sometimes by the name of Apostles, as Luke 22. 14. *And when the hour was come, he sate down and the twelve Apostles with him:* and this was before he sent them forth in Mat. 28. but is not this a new invention, saying that Paul as a Disciple was sent, but not as an Apostle: seeing the old cover is found out to be too narrow, viz. that Paul was not sent so much to Baptize as to preach: and therefore where it is said, not sent, is meant (say some) not so much; as labour not for the bread that perisheth, &c. that is (say some) not so much for bread that perishes: but you not being able to prove that Paul was sent at all to baptize with water; but it may be easily proved, that to labour at all is not onely lawful but commanded: but that Paul was sent at all to Baptize with water, yet remains to be proved: and to say that he did Baptize with water, and therefore was sent, proves no more that

that he was sent to Baptize with water, then because he did Circumcise, proves he was sent to Circumcise: but in thy saying it belonged not to *Pauls* Office, and therefore he might leave it; in this thou hast truly concluded, that a man may be sent of God, as *Paul* was, and yet not Baptize with water, as not belonging to his Office, and for this ingenious confession of thine, I may as truly confess to thee also, that there are many that do Baptize with water, who are not sent by God so to do; and of this thy Brethren may take notice, how thou thy self hast answered the Objection which is so often made by them, and seems to lie so much in their way, viz. if we that are called *Quakers* were led by the same spirit that the Primitive Saints were led by, surely then we would do the same things that they did; as to practise water Baptism, &c. Which Objection thou hast answered to the satisfaction of the Objectors; in that thou hast found out a man sent of God, and led by his Spirit, and yet might lawfully let water Baptism alone to others, as not belonging to his Office.

“ 2. The next Query propounded, is, whether the outward washing with water (which is but the shadow) and
 “ *Johns* Baptism, or the inward washing or cleansing by the
 “ Spirit, which is the Baptism of Christ; Which of these
 “ (I say) is that one Baptism that *Paul* wrote of? Or why
 “ writes he but of one there, if both might be continued?

To this Query thou answerest like one altogether ignorant of the Spirits Baptism, like those Baptists in *Acts* 19. 2. onely with this difference, thou hast read there is a Holy Ghost and a Baptism so called, of which they had not heard, but thou hast read, and like them hast been (it may be) Baptized with *Johns* Baptism, who indeed Baptized with water; but he of whom *John* bore witness, Baptized with a better Baptism, who was to increase, but *John* and his water Baptism was to decrease, for *John* was sent to prepare his way.

In thy answer to the Query, thou saist, There are three Conclusions: First, that it is but a shadow. Secondly, that it is *Johns* Baptism. Thirdly, that the washing and cleansing by the Spirit is Christs Baptism.

To the first thou saist thou shalt let it pass; to the second thou propounds a question, and then follows with a second question,

whether John were a Minister of the Law or Gospel; and then thou further Queries, Whether there were any other difference between Johns and Christs, then that one taught and prepared for Christ to come, and the other taught to believe in him that was already come, &c. What shuffling is here to avoid a plain question, viz. in short which is no more then for thee to answer, what that one Baptism is which Paul speaks of, whether it be water or the Spirits Baptism? And if both were to continue, why writes he but of one? And to answer this plain Question, thou asks Questions and propounds further Queries, as if the way to resolve one Question, were to propound two others; or as if to answer one Query, were further to Query: but it is commonly the answer of him or them that have no further nor better answer to return. But thou further answers in the third place and saist, Whereas it is implied that the inward washing and cleansing by the Spirit is Christs Baptism, I do not know that any Scripture calls it Christs Baptism, or Baptism at all, &c. Thou mightest have left out this thirdly, except it had been on purpose to manifest thy ignorance of the Scripture and Spirits Baptism: thou needs not have said, I do not know that the inward washing and cleansing by the Spirit is Christs Baptism; For what difference is there between inward washing by the Spirit, and inward Baptizing by the Spirit, is it not all one, one ly one is translated into English, and the other is left in Greek untranslated? And so whilst thou saist, thou dost not know that any Scripture calls it Christs washing or baptism, confesses and calls it inward washing thy self, so that by thy own confession there is no more difference between the inward washing and cleansing by the Spirit, and Christs baptism, then there is between baptizing in Greek, and washing in English; which is all one; and the word baptism might as well have been translated washing in all places of the Scripture, as in one place, had it not made for the upholding of the Trade of the Translators, and for the continuing of much idolatry and ignorance in the world; and whereas thou sayest it is not called Christs Baptism, what Baptism was that the Apostles speak of, 1 Cor. 12.13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; and what Baptism was that which Paul speaks of, Rom. 6.3, 4. "by which they were baptized into Christ and in-

"to his death, and were buried with Christ by Baptism, and
 "by it planted into the likeness of his death, whereby they
 "knew that the old man was crucified with him, that the
 "body of sin might be destroyed, that henceforth they might
 "not serve sin; for he that was thus dead and buried with
 "Christ, was free from sin; which your water doth not do;
 nay do not you who are washed with water plead against free-
 dom from sin, and say it is not attainable in this world? and
 therefore it is strongly to be suspected that as your Baptism is
 wrong so is your faith also, seeing the Scripture saith as many
 as have been baptized into Christ, have put on Christ, and
 put off the old man with his deeds, by being planted into the
 likeness of his death, and by being buried with him by Bap-
 tism, and in the 1 Cor. 6. 11. where the Apostle saith they were
 washed, and sanctified, and justified by the spirit, &c. what
 difference is there by being washed or cleansed by the spirit,
 and by being baptized by the spirit, seeing washing and Bap-
 tizing is all one, and if thou wert come to the full assurance
 of faith, and knewest what it was to have thy heart sprinkled
 from an evil conscience, then thou wouldst know what that
 pure water was with which the Saints had their bodies washed,
Heb. 10. 22. But thou concludest that Christs Baptism is not
 now in being, because those tongues and miracles thou speaks
 of are not in being that thou know of, and so justifies thy self
 that the one baptism is meant water baptism, & Christs baptism
 or the Baptism of the spirit was some extraordinary thing, and
 was to confer upon them a larger measure of gifts, fitting them to
 spread the Gospel, &c. and therefore one principal gift bestowed by
 that Baptism was the gift of tongues, (to this I spake before about
 fire Baptism) as in *Acts* the second, and saith other places both
 before in the sixth page and now, but names none; by which
 I conclude thou hast no place to prove the Holy Ghosts Bap-
 tism thou speaks of, but that of *Acts* 2. and what ground thou
 hast to call that (fire) Christs Baptism, or the Baptism pro-
 mised that Christ should come withal, I know not, since there
 is not one word in that second of the *Acts* at the beginning
 (that speaks of Baptism) where it is said, there came a sound
 from Heaven, as of a rushing mighty wind, and it filled all the
 house where they were sitting, And there appeared unto them cloven
 tongues, like as of fire, and it sate upon each of them; and they

were all filled with the Ghost, and began to speak with other tongues as the spirit gave them utterance. Where is this called the Baptism of Christ, or the Baptism of the Holy Ghost? the word Baptism is no more named here neither in Greek nor English; and yet this thou wouldst have by all means to be the only Baptism of the Holy Ghost promised, and some other places, where both the word Baptism in Greek and the word washing in English is spoken off, must not be the Baptism of the spirit, that was promised and was to continue, when outward water was to cease; but why should thou speak of miracles and tongues so much, seeing tongues were for a sign, not for them which believed but for them which believed not, and thou accounts thy self a believer, 1 Cor. 14. 22.

But James Pope, why dost thou seem to grant inward washing and cleansing by the spirit to be a washing or Baptism of the spirit, seeing thou hast spent so much time to prove inward washing and cleansing to be none of the spirits baptism, and yet sums up the query thy self in these words, *whether the Baptism of water, or the inward washing and cleansing by the spirit, be the one Baptism which Paul writs of, or why writs he but of one, if both must be continued; to which thou grants both must be continued, and yet saith it is water Baptism he writs of.*

So that thou seems to grant what thou wouldst deny, and to deny what thou wouldst grant; but thou art in a strait, and truth is too hard for thee; for if thou grant the spirits Baptism to continue, then thy water Baptism must down, because there is but one, and therefore of the two thou hadst rather the spirits Baptism should cease then thine, and yet if thou should deny inward baptizing or cleansing to be out of use, then thou wert no Christian; and therefore thou hast sowed as good a covering together as fig leaves will make to hide thy nakedness withal; and to save thy water Baptism, and thinks to do it by calling inward baptizing with the Holy Ghost, inward cleansing and washing by the spirit; and so sets up two words to contend each with other, whilst thou thereby thinkest to amaze the Reader, that thou may escape with thy water to be the one Baptism that is to continue, and yet in thy first answer saith, both must continue, inward Baptism because no entrance into the Kingdom without it, and water must

must continue, because it is Christs Ordinance fitted to the New Testa-
ment, as Circumcision was to the Old; In thy next Book
(James) prove it an Ordinance commanded by Christ to be
practiced after his Ascension, in plain words, and not by an
invented consequence, least you are found guilty of that for
which you condemned the Priests of England, viz. for proving
their Baptism by a consequence; and will not this be much to
your shame, to have your Commission to prove by a conse-
quence, and not by plain and positive Scripture, for a Com-
missioner by consequence onely is no Commissioner. But
(James) me thinks thou comes too near the Priests of
England in bringing Circumcision and Baptism together,
dost thou not lay thy self open to some disadvantage in this?
was one Ordinance a type of another, or one figure a type
of another figure? what confusion is here? is not this Priests
baptism? was not the Circumcision of the flesh a type of the
Circumcision of the heart? and was not water Baptism a
figure of the inward washing by the Laver of regeneration,
and is called a figure, 1 Pet. 3. 21. of that that saves, not the
washing away the filth of the flesh, which was the outward
baptism, but the inward washing, and answer of a good con-
science by the Resurrection of Jesus Christ, which is known
by all who have their hearts sprinkled from an evil conscience
by the flesh of Jesus Christ. How is Baptism fitted any more
to the new witness then any other thing commanded or
practiced by the Saints? if thou knew the new witness which he
that believes hath in himself, thou wouldst know there is no
more outward water in it then outward fire; but thou speaks
words by tradition and understandest not what thou sayest,
was Circumcision any otherwise fitted to the old witness or
Testament then as a figure of the true cutting off from the
body of sin by the Circumcision of Christ? and is Baptism any
otherwise fitted to the new Testament then as a figure also?
and when the substance is come, they both end in him who
is the substance. And for thy saying, Christs Disciples were to
teach succeeding Disciples what ever he had commanded them, &c. but
water is not mentioned to be commanded them by Christ,
and therefore not to teach water, having it not in charge.
Again thou sayest, he promised his presence with them to the end of
the world, if his presence with them, then is he not a com-
mand

mander to them, and are they not to receive the word at is
 mouth? *seeing God speaks by him in these last dayes*, and he is
 the same yesterday to day and for ever; or was and did Christ
 only speak with and to his twelve disciples, and they to deliver
 over by tradition what he told them? or were the Saints
 without Christs presence for divers hundred years after his de-
 parture out of the world, before the New Testament was ga-
 thered together, and bound in one Book, seeing the Epistles
 were scattered up and down in divers parts of the world some
 many hundred miles distant one Epistle from another? and
 how long after, and by whose command were they gathered
 together? or is Christs presence with his people, and yet he
 speaks not to them immediately? or is Christ less powerful
 then he was? or is his love abated? or did he speak once for
 all? and will he never speak more immediately? or else what
 doth Christs presence signifie now if not to speak to them,
 lead them, and save them? otherwise what is man the better
 for such a presence as he knows not nor is not sensible of? or
 hath Christ ceased to be a King, seeing *where the presence of a
 King is there is power*? or is a man only to believe he hath Christs
 presence with him, *while other Lords have Dominion over him*?
 or hath Christ left his people to pick out his worship as well as
 he can here and there a little, out of all the Epistles and other
 Books by their own judgements and understandings? Is not
 this to make the New Testament inferior to the Old; where
Israels Laws were together in Tables, and in some particular
 places and books, as *Deut. Levit. &c*? If you be the succeeding
 Disciples, and are to observe all things that those were to ob-
 serve and had in command? why are you not going into all
 Nations to Preach the Gospel in every creature, but stay at
 home in your country? or have you not Christs presence with
 you, and so dare not venture too far? but *what singular thing
 do you do*, whereby it may appear you have Christs presence
 with you, and are indeed the succeeding Disciples thou speaks
 of? or is it not rather manifest, you are none of his Disciples,
 seeing he never taught nor practiced such customs and con-
 formities to the world, as are practiced among many called bap-
 tists; besides this legible mark, they do not love one another,
 but bite and devour one another about those things they call

Christs

Christs Ordinances and appointments, and if this be true which Christ said, *viz. by this shall all men know you are my Disciples, if you love one another*; then whose Disciples are those who hate one another, how is Christs presence with them, while these things abide among them?

Then thou gives thy reason why thou sayest, *that of water is the one Baptism* Paul writes of, *viz. because the other is not called Baptism, but it is called washing by the spirit*, 1 Cor. 6. 11. & divers other places as before is proved; so it is either the thing or the word thou denyes, if the thing, it is sufficiently proved to be called washing which is all one with baptizing, as Luke 11. 38. *And when the Pharisee saw it, he marvelled that he had not first baptized before dinner, or washed as some Translators read it.* If the word baptism be that which thou denyes, where is the word Baptism attributed to fire, or where is it said they were baptized with fire? and yet thou urges the second of Aās to prove Baptism with fire, when there is not the word baptism there, onely, like as of fire. But then thou sayest, *if it were called Baptism, yet were it a Metaphorical, and not a proper Baptism, &c.* James, thou mayest remember in thy six page thou sayest, *to the Law and to the testimony, if they speak not according to this word, it is because there is no light in them*; out of thy own mouth mayest thou be judged, where is there one such a word in the Law or testimony, as Metaphorical? if it be not there to be found, may it not be said (without offence) thou speaks not according to the Law and testimony, therefore there is no light in thee, for thou sayest plainly it is not a proper baptism, surely (James) thou knowest it not, and therefore miscals it, for if ever thou had witnessed it, or knew what it were to be baptized into Christ, and to put on Christ, thou would not so speak of it, to call it, *not a proper Baptism*; What did John who baptized with water, baptize with a proper baptism, and Christ of whom he bore witness, baptize with an improper baptism, or a baptism not proper? was ever such grosse absurdities affirmed, as that the messenger and servant should baptize with the proper Baptism, and the Master himself with a Baptism not proper? Is the servant become above his master? or is the Masters work onely Metaphorical and not proper? what is not the washing away of sins a proper wash-

washing? and is not the labor of regeneration a proper washing or baptizing? and is not that with wch those Apostles and others who were baptized or washed by the spirit, a proper washing or baptizing? and those that had their bodies washed with pure water, was not that a proper washing? Is not this to darken counsel again by words without knowledge, and by mens traditions and inventions to make void Christs commands? is not the washing of the spirit, the true and proper washing, or is the figure in thy esteem become proper and substantial, and the substance and truth become Metaphorical and not proper? and is the washing away the filth of the flesh preferred before the answer of a good conscience, by the Resurrection of Jesus Christ? and so that by thee is called not proper, which is most proper, and that Metaphorically which is true, substantial and real, for whatsoever is spiritually so, is more so then that which is naturally so, and that which is most real and true is most proper: but herein thou apparently manifests thy ignorance of the true and proper Baptism, like those who had *Johns* washing, but *knew not whether there were any Holy Ghost or not.* Acts 19. mayest thou not as well say, that Christs blood and Christs flesh, which except a man eat and drink, he hath no life in him, is Metaphorical and not proper? though Christ saith his blood is drink indeed, and his flesh is meat indeed, and nourishes up to eternal life, and is most proper food for the children; but is not this as improper in thy judgement, though Christ saith it is meat indeed (mark indeed) not as thou sayest of his Baptism but properly, substantially and indeed? but is not this as hard a saying now to many who say they are Disciples, as it was of old, and because of these hard sayings, have not many Disciples gone back, and walked no more with him, Joh. 6.60. & 66.

Again thou sayest, the Baptism intended by Paul, Ephes. 4.5. is distinguished in the same place from faith, by which God purifieth the heart, Acts 15.9. and Mark 19.16. (and there is no such chapter nor verse) which is the inward washing and cleansing by the spirit.

Here thou grants again what thou seems to dispute against; which is sayest thou the inward washing and cleansing by the spirit, so that all that thou contends against is the word baptizing, or Baptism,

Baptism, where as thou cal'st it washing by the spirit; but denyes it to be baptizing by the spirit, so confesses it in English, but denyes it in Greek, but thou sayest it is distinguished from faith which washes, and therefore not the spirits baptizing, or washing, and yet calls it thy self the inward washing by the spirit; so thou art but as one that fights with thy own shadow. But is not thy confusion manifest to all whose eyes are open? & is not this thy reason that thou gives (why that baptism is not meant the spirits baptism) *because distinguished from faith which washes, &c.* is not this reason as strong against the spirit, and against the hope, and against the one Lord and one God, as against the Baptism? are not all these distinguished by name, though all one in nature and kind? or is the Lord not God, because distinguished by name? and is not the spirit, God, because distinguished there by name? and is the hope not Christ, because distinguished? what non-sence and confusion is here? is the one baptism, or one washing, that is so nearly coupled to the one spirit, one Lord and one God, and one hope and one faith, not the true or proper Baptism or washing of the spirit, because distinguished from such which washes and purifies? is not by the same reason the one hope which purifies not the true and spiritual hope, because it is distinguished from faith which purifies? and by the same reason the one spirit is not the true spirit, because distinguished from faith and hope which purifies and washes, as 1 Cor. 6 11. *washed by the spirit;* but in this Argument also (as well as others) is not thy folly made manifest to all men (that reads with understanding) are all these things different in nature because distinguished by name? what ignorance is this? doth not thy own Argument make against thy self, and thy water Baptism, viz. because faith, and hope, and the spirit, and Lord, and God, and Baptism are onely distinguished by name, and not divided in nature or kind, therefore it must needs be intended the Baptism of the spirit? all these names being spiritual, and onely distinguished, but not divided in nature and kind, is to speak of a spiritual and inward hope, and a spiritual and inward faith, and a spiritual and inward Lord and God above all and through all and in you all; and then should thrust in, in the midst of this inward and spiritual unity, an outward visible water, which onely washes away

the filth of the flesh outwardly, is not this to set up and to prefer your water, and couple it with and make it equal to the *one Lord*, the *one faith*, the *one God* and *one spirit*? and to make the want of outward water and washing to be a breach of the union with the *one Lord*, and *one God*, and *one faith*, and so he that is not outwardly washed with outward water is out of the unity with the *one spirit*, *one Lord*, and the *one God*; for if any of these particulars be wanting, the union is not compleat but broken, and therefore he that hath not the true hope in him, is not in the unity of the *spirit*, and he that hath not the true and *one faith*, hath not unity with *God nor Christ*, and so he that hath not the *one Baptism*, hath not the *one Lord*, nor the *one God*; for none of these may be spared without the breach of the union in the whole, for he that hath one of these, hath all these, for they are in unity together, and unites all as with a bond of Peace, where they are enjoyed. So that, thou *James Pope* hast at once (by thy saying this *one Baptism* is outward water and washing) condemned all the children of the Lord that are not so baptized with outward water, as being out of the unity of the *spirit*, and out of the unity with the *one Lord* and *one God*, and so no salvation for them; is not this to set up another Saviour, or to bring in an outward corruptible creature, and set it upon the throne by the Creator? and so make outward washing with water to be the key to let into the Kingdom of God, and unity of the *spirit*, and without it no union with *God or Christ or the spirit*, and so no salvation; therefore said I not truely, thou wast not willing to part with thy water so; but like *Micah*, *Judges the 18.24.* might well cry out; *you have taken away my gods, and what have I more? and why do you ask me what aileth me?* So now it is no wonder you cry out so much for your water, seeing you joyn it so close to the *one faith*, *one Lord*, and the *one God*, that if it be wanting, unity with God is not known, and so this is agreeable to what some have Printed, that without water Baptism no salvation; and is not this to make another door then Christ, and another way then Christ, and how much short of this thou hast endeavoured to make outward water to be (may be easily seen by the upright in heart) who saith, not onely it must continue because fitted to the *New Testament*,

ment, as Circumcision was to the Old; and so in like manner as the Teachers of Circumcision thrust in that upon the bewitched Galatians, and said except they were Circumcised they could not be saved: do not all you, whose judgement this is, do the same concerning your water, when you say, *It is fitted to the New Testament, as Circumcision was to the Old?* And do not you make Profelites by your outward water, as they did by Circumcision? But as if this were not enough, thou saist, *Outward water is that one Baptism spoken of by Paul, joined with the one Faith, one Lord, and the one God;* as if that outward water either lets into the union with Christ, or the want of it makes void the union; and yet you say in words, that union with Christ must preeede, and fit the subject, before a right can be to water: and yet what it should be that should make you cry up water so much I know not (seeing you have no positive Command by Christ in plain words for it) except through the cunning craftiness of the old serpent, who gives leave to cry up, and to rest upon any thing that is outward, on purpose to busie the mind upon, and to blind the eye from looking at or upon any thing revealed within, that onely can give the knowledge of God in Christ, and manifests to the Souls its union with, and compleatness in Christ Jesus both as to the true Circumcision and Baptism, Col. 2. 11, 12.

“ The next Question thou saist, *Thou understands not*, which
 “ was, whether such do truly discern the Lords body, eat
 “ his flesh and drink his blood, who do imagine of the flesh,
 “ blood and bones of Christ as the Jews did.

And yet as if thou wert concerned in the Query (though thou understand it not, as thou saist) will return some kind of answer to it (which is not the part of a wise man) to give an answer to that which he positively saith, *he understands not*, as thou dost: but thy answer makes it manifest, that thou art not sensible of that fond imagination, which runs in the minds of filthy creatures, who defile the flesh; for thou saist, *If it be meant of the believing Jews, who did believe that Christ rose from the dead with his flesh and bones as himself testifies, such may truly discern the Lords body, eat his flesh and drink his blood, &c.* Doth not this answer favour of a Jew outward? Or art thou

mistaken, as thou wast in thy former quoration? when as there is neither *Chap.* nor *vers.* to be found; so in this also seeing thou names onely flesh and bones, and the Query was *flesh, and blood, and bones*, as a real man hath; or dost thou imagine of Christ that he had or hath flesh and bones onely, and no blood like a real man? If so, speak plainly in thy next Book, that I may know thy Opinion in this particular, and name thy proof; or if it be the Errata of the Printer, let thy next be rectified, that thou hadst forgotten to put down the blood, and so I may pass it by for the present.

“ To the next Question, which is, whether that flesh which
 “ is meat indeed, and that blood which is drink indeed, be
 “ not spiritual and that which quickneth and nourisheth up
 “ to eternal life all those that feed thereon?

To this thou confessest, but cannot know it but in the light, no more then the Jews did, who said, how can this man give us his flesh to eat? And it is as hard a saying now, as it was then, though easilier confest now, because it is written and may be read.

“ To the last Query, which is, What is that flesh that
 “ profiteth nothing? And what is that flesh after which
 “ Christ was once known, yet henceforth know we him so no
 “ more?

To which thou returns this answer, *Christ in John 6-63. shews that it is the Spirit that quickneth, and therefore without that all is without profit, whatever is done in the flesh without the Spirit; and so if you take it of being implied in Ordinances with the flesh, or outward man onely, it profiteth nothing.* This is thy answer to the first part of the Query, viz. What is that flesh which profiteth nothing? Can any wise man take this for an answer to the Question, or is it not a declining the Question, and answering to another Question of thy own framing? As if thou had been asked, whether that worship that is performed in the flesh or outward man onely without the Spirit of God profiteth or not? If this had been the Question, then thou hadst returned an answer somewhat pertinent; but the Question that thou was to answer to, was, What is that flesh that profiteth nothing? Considering what the foregoing Question was (and thy answer to it) viz. that there is a flesh that

that is spiritual, and doth nourish to eternal life all those that feed thereon: then comes this Question in the next words (as depending upon the foregoing Question) and what then is that flesh that profiteth nothing, seeing there is flesh that nourishes up to eternal life? But thou in stead of giving an answer, what flesh it is that profiteth nothing, tells a story of what ever is born in the flesh or outward man, without the Spirit, profits not, &c. A Child that read his Primer, might have said so much by rote out of the *Catechism*; and yet thou quotes *John* 6. 63. as if thy answer were intended to that place of Scripture, as if thou didst believe the Question was grounded upon that place, which answer of thine doth manifest, as if Christ were speaking in this place of worshipping in the flesh without the Spirit, and instructing his Disciples that the worshipping in the flesh without the Spirit profiteth nothing; which thing (though true in it self) yet not true in this place, as being the thing Christ was at this time teaching his Disciples, for he was here rather rectifying, and informing of them aright, seeing they seemed to be prejudiced at Christs foregoing words about eating his flesh and drinking his blood, “ and saying at the 57. ver. he that eateth me, even he shall “ live by me, and at the 58. ver. This is that bread which “ came down from Heaven: not as your fathers did eat “ Manna, and are dead: he that eateth of this bread “ shall live for ever; and at the 60. ver. Many therefore of “ his Disciples, when they heard this, said, This is an hard “ saying, Who can hear it? When Jesus knew in himself “ that his Disciples murmured at it, he said unto them, Doth “ this offend you? What and if ye shall see the Son of “ man ascend up where he was before? It is the Spirit that “ quickneth, the flesh profiteth nothing: the words that I “ speak unto you, they are Spirit, and they are life. So that it is manifest Christs drift and scope in this place is to satisfie his Disciples that murmured about his telling them of of eating his flesh and drinking his blood; and to take them off from looking at his outward fleshly presence, as if his outward flesh, or outward words, were that which they were to feed upon, or alwaies to expect to hear: but there was another flesh to be known, and other work to be read in the inward

inward man by the Spirit, for that quickneth, and those words are Spirit and life; but the flesh profiteth nothing: so by this may the enlightned understanding see and read plainly the scope and drift of Christs Words, and not to be spoken in that sence which thou and others in your vain minds conceive; but have a deeper understanding, which the children of light are acquainted withal: so that the Query yet remains unanswered (by thee) viz. what then is the flesh that profiteth nothing.

And for thy answer to the second part of the Query, viz. and what is that flesh after which Christ was once known, yet henceforth know we him so no more: to which thou answerest, *To know any man or Christ after the flesh, it was to know according to the natural line of Abram, and so according to the first Covenant; but now know we him no more, that is not by a natural descent; but he that is in Christ is a new Creature, and all the old things of the first Covenant are passed away, and all things are become new: and thou quotes Philip. 3. 3, 4, 5. and saith, We will help to clear the sence of this place, viz. what is that flesh after which Christ was once known; yet henceforth know we him so no more.* By this answer to the Query, thou hast but manifested thy ignorance of Christ after the Spirit; for doth the knowledge of Christ after the Spirit teach to deny the natural descent of Christ after the flesh, seeing it is reckoned up as one of the Israelites Priviledges, viz. of whom as concerning the flesh Christ came, who is over all God blessed for ever, Amen, Rom. 9. 4, 5. Or is Christ changed from what he was? Or is he the same yesterday and to day and for ever? And doth the Apostle Paul teach to forget the Genealogy of Christ from Abram? Or hath he forgotten his love to his brethren and kinsmen according to the flesh, which he saith, Rom. 9. 3. he could wish himself separated from Christ for them? Or doth he instruct children after they are come to the knowledge of Christ no more to know their Parents after the flesh or natural descent, or any other man after any natural line? Surely to say so, had been crime enough against the people called Quakers; then might thou have had some ground to cry out of their disrespect to Superiours, and of the neglect of children in not obeying their Parents, and subjects

in not giving honour to Magistrates, and of servants in not obeying of their Masters after the flesh, which in thy Book thou seems to blame the *Quakers* for their remissness therein, and dost thou do the same thing? Or dost thou go about to interpret *Pauls* words to such a sence? Whereas he himself was so far from denying his natural descent or lineage, or outward Priviledge, that upon occasion he reckons it up again and again, and stands upon it, and is not condemned for it: and doth he write to the *Corinthians* to know no man after the natural line or descent? No not Christ himself: What doth *Paul* make void *Matthews* and *Lukes* reckoning up of the natural line or descent of Christ from *Abraham*? Are we no more to know Christ so? What do the Christians with it in their Bibles then, if Christ be no more to be known so? But let us see if the Apostle *Paul* have one word tending that way, in that place thou quotes, *2 Cor. 5. 16.* "For he is speaking how the love of Christ constrained them at the 14. ver. and the cause of it, because saith he we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore from henceforth know we no man according to the flesh (for so it is, and some translations read it so) yea, though we have known Christ according to the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, &c. *James Pope*, what ground is here for thy conceived imagination? therefore wait upon the Lord in the light of his Son, that thou may be made alive by God, by being his workmanship in Christ Jesus; and then thou wilt know how the word henceforth in the 15. ver. answers to the word henceforth in the 16. ver. and then thou wilt see how such inventions and interpretations of thy own brain are some of those old things, which then thou wilt behold passing away, as thou becomes a new Creation, and all things will be of God; and in that day thou wilt know the first Covenant, and its vanishing by the new & everlasting Covenant,

which is Gods free gift; but known to none who are alive without the Law, and have their first husband living; such must know a bitter cup, and a day of death, before ever they can be married to Christ. Take this in love to thy Soul (*James Pope*) for this is the Word of the Lord to thee, and is of nearer concernment to thee, then as yet thou art aware of. And for that of *Philip. 3. 3, 4, 5.* it proves nothing of thy conceit and invention, but rather may serve to condemn thee, who art comparing outward circumcision and outward washing together, as being fitted to the New Testament, as outward circumcision was to the Old: but we are the Circumcision which worship God in the Spirit; and have no confidence in the flesh, neither Faith in any outward washing with outward water: but our Faith stands in Christ alone, in whom we are compleat, both as to the true Circumcision, and to the one Baptism, and to the one bread in which we have Communion together in the body; and as many as are joyned to the Lord are one Spirit, and are of one heart and one Soul, and do not deny any of the Gospel Ordinances, or plead for the abrogating of them, as thou saist the Query seems to suppose: but this we plead against, will-worship and all likeliness, and dead imitations in the worship of God; for by the Gospel of our Salvation are we made alive, and do not rush into Gods service, without fear and the leadings of his Spirit; having in times past felt by experience, and smarted for having a form of godliness, but not sensible of the power, and a name to live, and accounted as worshippers, but were in the death, as many more are at this day who say they are alive, and say they see but are blind; and who required these things at your hands will be their answer when they think to enter by them or for them: and it is not enough that I have read or heard others did them, but I must know whether they are required at my hands, and whether I am appointed by my Lord and Master to do them, seeing he hath several appointments for his servants, and none are exempted from learning of him what to do every day, and knowing
 " his voice and following his Counsel, who is faithful to him
 " that made him a high Priest, and is worthy of more honour
 " now then *Moses*, inasmuch as he who builded the House,
 " hath

hath more honour then the House; for every House is build-
 ed by some, but he that builds all things is God; and
 Moses verily was faithful in all his House as a servant, for
 Testimony of those things which were to be spoken after,
 but Christ as a Son over his own house, whose house are
 we if we hold fast the confidence, and the rejoycing of the
 Hope firm to the end: wherefore as the Holy Ghost saith,
 to day if ye will hear his voice harden not your hearts, &c.
 So by this thou maist understand what House it is that Christ
 is a faithful high Priest over, and gives Laws and appoint-
 ments to, as Moses did to the outward people of the Jews,
 and Christ doth to the inward Jews, who is a Prophet like un-
 to Moses, and is now to be heard, for by him God speaks, and
 whoever hears not him shall be cut off from among the people;
 and such a one who hears not his voice immediately, is but a
 Jew outward, though in the practice of all those outward
 washings and other outward things done by the Saints, and
 recorded in the Scripture, whose praise is of men, and as yet
 Christ is not come to him the second time without sin to Sal-
 vation, and therefore knows him not to be the end of all
 things, and to put an end to sin, and to finish transgression,
 and to bring in everlasting righteousness, in whom we are
 compleat, who is the head of all principalities and powers.

Now follows an Answer to thy Queries.

1. Q. **W**Hether it is not a high degree of pride and arrogancy,
 for any to go about to exalt their own wisdom above
 the wisdom of Christ?

Answer. Yea, and so do all those who are wise above what
 is written, and pry into things which they have not seen, and
 so become puffed up in their fleshly minds, boasting of other
 mens lines, hastning to be rich, but will not wait upon the
 Lord to receive the true riches from him, which are his gifts,
 nor the true wisdom from him, which is not taught by the
 precepts and customs of men, but comes down from above,
 and is first pure and peaceable, and easie to be intreated.

2. Q. *Whether they do not so, that account those Ordinances which*

he hath appointed too low and carnal for them to submit unto, not minding that this foolishness of God is wiser then men? 1 Cor. 1. 15.

Ans. All those who despise or account the Ordinances (which Christ hath appointed them to submit unto and walk in the practise of) too low and carnal, do set up and exalt their own wisdoms above the Wisdom of God: and of this sort are they who neglect the means which God hath appointed unto eternal life, which is to wait upon and stand still in the light and grace of God which appears to manifest Gods Mind and Will unto every man and woman, that so they may know it & do it in obedience to his requiring of it at their hands; that so they may not fall under that righteous censure of the Lord, saying to some, *Who hath required these things at your hands?* though performed (in times past) by the servants of the Lord, and by him required at their hands: and yet others may be condemned for doing the same things, the Lord forbidding all likenesses to be made, whether of things in Heaven or things in Earth, &c. And for thy quotation of 1 Cor. 1. 15. I know not what thou intends by it, except to manifest how thy mind is troubled for Baptizing in thy own name; for in that place *Paul* thanks God that he had Baptized but a few, least any should have thought so of him, intimating that those who Baptize many, or lay so much stress upon it, expose themselves to be guilty of this charge: but it may be an Errata of the Printer, and so I shall pass it by.

3. Q. *Whether those who deny the continuance of water Baptism which Christ Commanded, and his servants faithfully practised after his Resurrection, in memorial thereof, are willing the doctrine of the Resurrection of the body of Christ as the first fruits of the Resurrection of the bodies of the Saints should be perpetuated?*

Ans. Those who deny the continuance of water Baptism, or any other thing, which Christ hath Commanded them to observe and continue, are transgressors; and those are no less, who continue it in their own wills and imitation onely, the Lord not requiring it at their hands, he being a Spirit, and will be worshipped in Spirit, and by the Spirit; and not because *Jerusalem* was the place of worship, therefore still to continue: no more are men still to go down into outward water, because some were commanded so to do, except they know

know the Lord requires it at their hands, by the moving and stirring of the Spirit of God in their own hearts and breasts, which thing they do and should have done, had they never read or heard of any such thing done by any before them: and he that thus goeth into the water, or doth any other thing, worships God aright, and finds not out his worship himself; but he himself is first sought out of God to worship God in the Spirit, for God is a Spirit, and such God only seeks to worship him, though many others otherwise seeks to worship God; but he will not accept an offering at their hand, which causes many to be filled with wrath against those at whose hands the Lord doth accept an offering, because they do it in the Spirit of Faith, and such do not deny the one offering that perfects for ever them that are sanctified, nor the memorial of the Resurrection of the body of Christ, nor the Resurrection of the bodies of the Saints; but do equally condemn the folly both of those who say there is no Resurrection of the dead, and who yet are to seek what the Resurrection of the body is, and who say how are the dead raised up, and with what body do they come: to them both I say as the Apostle said, Thou fool, that which thou sowest is not quickened, except it die; and he that hath not part in the first Resurrection, for all his shews, memorials and figures, shall not escape the second death; but he that knows he hath part in the first Resurrection, over him the second death shall have no power; and he is willing that the doctrine of the Resurrection of the body of Christ, as the first fruits of the Resurrection of the bodies of the Saints should be perpetuated, though some say now of such, as once was said of Paul, Acts 17. that he was a setter forth of strange gods, because he Preached unto them Jesus and the Resurrection, and this query doth not altogether excuse the Author from that spirit; but James, here is three things for thee to prove by plain Scripture and not by thy consequences, least thou be guilty of that which you of your way have charged upon the Priests. 1. To prove Christ commanded water baptism since his Resurrection. 2. To prove that his servants practiced it by vertue of that command after his Resurrection. 3. That he commanded outward washing to be practiced after his Resurrection in

memorial of his Resurrection, and that the practitioners did it so accordingly; all which thou seems to affirm in thy query, and to take it for granted, and then a more particular answer to them all thou mayest receive according to the Scripture of Truth.

Q. 4. *Whether those that deny the Ordinance of breaking bread, as it was instituted by Christ, and practiced by his Primitive Saints, are willing the memorial of Christs death and blood-shed should remain among his Saints until his next coming?*

Ans. Those who deny any Ordinance or institution of Christ to those of whom he required it, and to that end for which he appointed it, as the cause of his requiring it at their hands, are transgressors, and are not willing that the end or cause of his commanding it should be fulfilled or accomplished, nor do not wait or look for his appearing the second time without sin unto salvation, but believe they are saved though they commit sin, and believe that freedom from all sin they can never attain while living in this visible world, and such are not onely unwilling that the memorial of Christs death and blood-shed should remain among his Saints, but are both ignorant and unbelieving, that the blood of Jesus Christ cleanses all that know it and believe in it from all unrighteousness, and presents them perfect unto God without spot or wrinkle or any such thing, and such onely (as thus believe) celebrate the memorial of Christs death and blood-shed, as are dead with Christ, and such are free from sin, and such though they neither eat bread nor drink wine, but feed upon locust and wild hony, or are content with a dinner of green herbs, such I say do truly shew forth the Lords death in their conformity to it, and his blood shed in that their hearts are sprinkled from an evil conscience to serve the living God in truth and righteousness.

Q. 5. *Whether those that say that Scripture, 1 Cor. 11. 26. is meant of Christs coming in Spirit, do not in effect say that the Ordinance of breaking of bread was appointed for unbelievers to eat and drink damnation, till Christ come to them in Spirit?*

Ans. Was it not in the same night in which he was betrayed, that he took bread? and is not Christ a spirit, and his coming in spirit? or doth he come out of the spirit, or is there
a coming

a coming of Christ, and not in the spirit? is Christ and the spirit divided, or can he come and he not in the spirit, and the spirit in him? and where Christ is present, is not the spirit there also, and he in it, and it in him, and yet but one? And doth it at all follow in sound judgement or good understanding, that they who say the 1 Cor. 11. 26. is meant of Christs coming in spirit, must needs or in effect say that the Ordinance of breaking bread was appointed for unbelievers to eat and drink damnation till Christ came to them in spirit, any more then it follows that the Disciples had no power at all, because they were commanded to wait at Jerusalem for the promise of the Father, and that they should receive power after the Holy Ghost was come upon them, Acts 1. 4. 8. ver. or any more then it may be said of Christ that his words implied, or that he in effect said that his Disciples had not his spirit at all in them (and so were none of his) when he said to them (in these words) *how much more shall your heavenly Father give the Holy spirit to them that ask him?* Luke 11. 13. and yet all that time God was their Father, and they could not ask aright without the spirit, and yet Christ saith, *how much more shall your heavenly Father give the holy spirit to them that ask him?* so do they (who say that the coming of Christ in 1 Cor. 11. 26. is his coming in spirit) in effect say any more or otherwise, that those had not the spirit at all, or were unbelievers, to whom Christ said, *take, eat, this is my body which is broken for you, &c.* because they were to wait for a further and fuller manifestation of him in them; and he went away in that fleshly appearance, that he might come again unto them, and abide with them for ever, and this Christ prayed for and performed accordingly, John 17. 23. *I in them, and thou in me, that they may be made perfect in one, &c.* so that to say (till he come) is meant of Christs coming in spirit, doth no more deny or in effect say that the breaking of bread was appointed for unbelievers to eat and drink damnation, &c. then Christ in saying (the Father would give his holy Spirit to them that ask him) in effect said that God would give his holy Spirit to them that asked or prayed without the Spirit, or then Christ in effect said, that they who waited in their wills, and in the form without the power, should receive power after the Holy Ghost was come upon them, or then in effect

effect Christ should say, they had not the holy Spirit at all as yet, because it was to come upon them, and so (till he come) though meant of his coming in Spirit, yet doth not follow, but those to whom Christ spake had a measure of his Spirit already come to them, and was in them, and so commanded them not to eat and drink damnation; but by eating of that bread, and drinking of that cup, they were to shew the Lords death till he come, and then when he was come, who was shewed by that eating and drinking, the shew needed no longer, the thing shewed being come and witnessed, the bread indeed and drink indeed was known; and Eternal life inherited:

Q. 6. Whether it is not granted by those that seem to deny it, that the forecited place directs the Church at Corinth to the use of an Ordinance, seeing some might eat this bread and drink this cup, which is also called flesh and blood, unworthily, but those that eat truly that flesh that is meat indeed, and drink that blood which is drink indeed, are nourished up to Eternal life, so that while some do eat and drink in that Ordinance unworthily, and so eat and drink damnation, others by faith feed upon the benefits of Christs death and blood-shed, and so are nourished up to Eternal life?

Answ. Is there any thing in the fore-cited place, that directs to the use of (that which thou cals) an Ordinance, surely in this, thy zeal out-runs thy understanding, seeing those be the words of the fore-cited place, viz. *for as often as ye eat this bread, and drink this cup, shew ye the Lords death till he come* (for so it is on the Margent) *shew ye*; what is here of direction in these words, as to the use of an Ordinance, as thou sayest (let the wise in heart judge) but doth not the Apostles words, asmuch, if not more signifie to the *Corinthians*, that they might forbear their eating and drinking in that wise as they did eat and drink, and their unworthiness was, in not discerning of the Lords body, and for that cause was many sick and weak, &c. and for that disorder which was amongst many the Apostle reproves them, as for their greediness and drunkenness, & the like; and exhorts them to eat at home in their own houses, but he never calls it an Ordinance to be ministred once a Moneth, or once a week, and that alwayes, by some men or man appointed by the rest in their wills and wayes, some to buy wine and bread, and others to break it,

and

and deliver to the rest ; but Christ did not do so, for in the same night in which he was betrayed he took bread, and when he had given thanks he brake it, and said, take, eat, this is my body, this do in remembrance of me ; after the same manner also he took the cup, when he had Supped, and did he bid you do so, or do you do so after Supper ? or can you give thanks as he did ? or do you know what he said when he gave thanks ? or do you imitate him in saying his very words in one thing, viz. (this is my body) and do you speak your own words in other things, as when you give thanks ? or do you take a piece of bread and a cup of wine, and say nothing at all, but eat and drink ? and if you do it not in the same manner, which he did it in, is it then his Ordinance, or your invention, seeing Gods Ordinances must be kept as they were delivered, and observed as he commanded them, otherwise they are none of his ; and if not his, then but a likeness, and if a likeness, then that which God hath forbidden, and so is Idolatry, and he an Idolator that so worships, and in that state cannot enter into the Kingdom of God. And whereas thou sayest, some might eat this bread and drink this cup, which is also called flesh and blood, unworthily.

Take heed (James) of calling a lie, a plea for truth, in love to truth, remember the Title of thy book, where is that bread and that cup, which a man may eat unworthily, called flesh and blood, as thou positively affirms in thy query it is ; surely thou discerns not Christs body, for if thou did, thou wouldst learn to speak truth ; are not these the words of the Apostle (that thou intendst) viz. wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord : but where is it called flesh and blood ? surely this is a gross error of thine, not onely to call the outward bread, & the outward cup (which an unworthy and wicked man may eat and drink) flesh and blood, and if flesh and blood, whose flesh and blood ? is it not Christs flesh, and Christs blood ? and can an unworthy man and woman eat and drink that ? surely no, if Christs words be true, and I must believe him before thee (James) and he saith, John 6 52. whosoever eateth my flesh and drinketh my blood hath Eternal life, how sayest thou then in thy query, some might eat this bread, and drink this cup, which (thou sayest) is also called flesh and

blood, unworthily? but where is the bread & the cup (which some may eat and drink unworthily) called *flesh and blood*? take heed of flandering the Scripture. And then thou drawest up thy query into a short conclusion in these words, viz. *so that while some do eat and drink in that Ordinance unworthily, and so eat and drink damnation, other by faith feed upon the benefits of Christs death and blood-shed, and so are nourished up to Eternal life, and herein thou hast made a good confession, that while some in that which thou calls an Ordinance eat and drink damnation, others who live by faith and feed upon the benefits of Christs death and blood-shed (and are not that which thou calls an Ordinance) and yet are nourished up to Eternal life, and so of what thou hast spoken this is the sum, that some in that Ordinance eat and drink damnation, and others out of it, feed upon the living bread that comes down from heaven, and have Eternal life abiding in them.*

Q. 7. *Whether those that deny Church fellowship, do not forsake their own mercies, seeing Gods children have found by sweet experience that it is of singular use for their building upon their most holy faith, it being the place of Christs promised presence, where he hath commanded the blessing and life for evermore.*

Ans^r. Those that deny that Church that is in God the Father of our Lord Jesus Christ, 1 Thes. 1. and that fellowship that is in the light, as he is in the light, 1 John 1. denyes the true Church-fellowship, and forsakes their own mercies, and that light in which alone all the Saints ever had all their sweet experiences given them of Gods love, and tender mercy to them, and in that who ever walked, and continued in it, built up one another in their most holy faith, that being the place of Christs promised presence; for there he dwells for ever, and out of his light none can meet with him, or know him; and out of that is the false Church and Church-fellowship, and Christian outward, and baptism outward, that onely washes away the filth of the flesh, but knows not the answer of a good conscience by the Resurrection of Jesus Christ, for from the true light was and is the false Church and fellowship, for they went out from us, saith the Apostle, who had his fellowship in the light.

Q. 8. *Whether they may not most truly be said to live above*
Ordin-

Ordinances, that faithfully wait upon, and live to Christ in the use of them?

Ans. They that wait upon and live to Christ in the use of Ordinances, cannot be said to live above them; for that which God hath appointed and Ordained, as the way to Eternal life and happiness, none may live above it; for the way and the life are one, and he that is in the way, is in the truth, and in the life also; and none can be in the truth and (most truly) live above the way ordained of God to life; neither can any live above the way, and yet be in the truth; and therefore thy query is an unlearned question, and manifests thy ignorance of the mysteries of Christ.

Q. 9. *Whether if those who despised Moses Law died without mercy under two or three witnesses, ought not those then, that (either in word, practice or writing) despise Christs Law, to be deeply humbled and truly repent of so grievous a sin, especially if they have taught others so do?*

Ans. I hope that is not the English of thy query, viz. that thou wouldst have them more sorely punished that deny your water washing, then those were that despised *Moses Law*. Those who despise Christs Law ought to be deeply humbled, and repent of it, and turn from it, or they cannot be saved; and such are all those who despise the true light, with which every man that cometh into the world is lighted, and call it natural: for Christ is a Law-giver, and gives Laws to his children, as *Moses* did to the *Jews*, and his Laws and Ordinances are onely known, and read in the true light, and he which opposes or gain-says either in himself or others the manifestation of the Spirit, which is given to every man to profit withall, is an unprofitable servant unto God, though he be found in all the outward practices of the true Church, for God is a Spirit, and they which worship him aright, must worship in the Spirit, and in the truth, for such God did seek to worship him in the dayes of the Apostles, and such God is seeking again, and all others shall be discovered, and cast out as dung upon the face of the earth, and such despisers shall behold and wonder, and by their mocking at the true light, which lighteth every man that cometh into the world; shall their bonds become strong, and their punishment become

forer then those who despised *Moses Law*, if they speedily repent not.

10 Q. *Whether it will be a good Plea at the dreadful day of Christ, to say, Lord we would not have despised thy Laws, if thou hadst made them to our minds, and we had thought they had been spiritual enough?*

Ans^r. It will be no good Plea at the dreadful day of Christ, neither is it now, to say, Lord we would not have despised thy Laws, if thou hadst made them to our minds, and we had thought they had been spiritual enough: and of this sort are all those, who put the day of the Lord afar off, and are of the night, and know not the day of the Lord as yet to be dawning, nor the day-star to be risen in their hearts, but though they draw near with their lips, their hearts are far from God, and their minds are estranged from him by wicked works, though in words they confess him, yet they are but in their thoughts, and think they stand sure; but their foundation is rottenness and built upon the sands, like all those who say and do not, and hear his words but obey them not, and cry, the Temple of the Lord, and Church-fellowship, and Ordinances, but hate to be Reformed, and to have their conversation ordered aright; and so cannot see Gods Salvation, while they account that too low and carnal, or legal and natural, which checks and reproves for sin in the Conscience, and accuses for evil, and excuses when they do well, and reject it and slight it as not spiritual enough; and such are they thy Query speaks of; had they known that the light in their Consciences had been spiritual, and that which came from Christ the light of the world, and given them to lead out of darkness, and that with which they must come to see themselves lost and undone (if ever they be saved) and in the light and sence of their miserable estate, to wait for a Saviour, and in that light to see him revealed, to save when none can help or deliver: I say this is the man and the woman, that in truth thy Query speaks of, that shall say, Lord we would not have despised thy Laws, if thou hadst made them to our minds, or if they had been spiritual enough: but the light in the Conscience we liked not, because it alwayes bore a witness for God, against all our evil wayes; and
now

now we marvel not that every one that doth evil hates it, because it reproves them all; but outward Observances and bodily Exercises we like well, and in these Observations we look for the Kingdom of Heaven to come: but to give up to be guided by the light in our Consciences and shines in our hearts for that to give us the knowledge of God in the face of Christ, we like not; but accounted it not sufficient to lead to Christ, and that which prejudiced us the more against the light which shines in our hearts (and hath long shewed us our evil words before we spake them, and our thoughts when they first did arise in us, before we consented to them, to follow them) was because we accounted it common to all men, and that which every man had, and that though it shewed some sins against the Law, yet not all sins against the Gospel, as unbelief, and therefore slighted it as legal and natural; and when it troubled us or reproved us, when we had been worshipping of thee, O Lord, (as we thought) in breaking bread and drinking wine, and preaching and praying, and the like, which we verily believed had been thy ordinances and appointments: and when we were troubled in our spirits and minds after such exercises as these, we looked upon it as the temptation of the Devil, and did not know it to be Gods witness in our Consciences, or his Spirit striving with us, to bring us to silence, that so we might know the dumb to speak, and the Spirit of the Lord to move, and stir and guide in us, and we in all things to be led by it, and so in all we did feel Gods acceptance by the Testimony of his Spirit in us, even the Spirit it self bearing witness with our spirits, that we were Gods Children, and the Spirit of truth to lead us into all truth, that so by it we might witness freedom from the inward troubles of our minds and spirits, and the accusings of Gods witness in our Consciences; and so be made free and perfect as pertaining to the Conscience, by the blood of Christ, which is onely known and felt in his light, as the Scripture saith, *1 John 1. 7. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* But we looked on that of God in our Consciences to be too low, and of the reliques of the old Adam, or something of the Law; but we looked upon

our selves, as not being under the Law but under grace, and so judged our selves in Christ; and when we were at any time troubled in our Consciences, we presently called some Promise or other to mind in the Scripture, or thought of some comfortable Text, and so slighted the light in our Consciences, as not to be heeded or regarded, as to receive and witness Justification from all sin and trouble in and by it; but looked upon our selves as Elected in Christ before the world, and that we had known a time when he called us by his Grace (in the use of Ordinances) and spake peace to us afterward by his Spirit in the Scripture, applying some Promise to us, and having learned and known these things, we believe we can never fall totally; for once in Christ and ever in Christ, and the Elect cannot be deceived, and we believe our selves Elected and Justified by Christ without us, before we had committed one sin in our own persons: for Justification is but one intire act, and is perfect; but our Sanctification is gradual and imperfect, and Salvation is not works, least any man should boast, but of grace freely; and so we never mind much what is in us, we know there is enough in Christ: and for our sins they cannot separate us from the love of God in Christ Jesus; and our holiness or righteousness (though we be never so strict) commends us not to God; for if we be Elected, our sins shall not destroy or damne us, and if we be reprobated by God, our righteousness or strictness in holiness cannot help us or save us: and so all our comfort is in a Christ without us, and in what he hath done for us already; but for any thing in us that is spiritual, or for Christ to be in us formed there, and to dwell and inhabit there, and we to feel him and know his voice, and to be silent until he speak in us, and to be justified by his Spirit in us, and for him to work all our works in us and for us, and we to be justified by him who works in us, and not for our works, is that which we looked upon as legal and dangerous, to be led, and guided, and justified, and sanctified by Christ in us, the Hope of all our Glory, this we thought not spiritual enough, nor our carnal minds liked not to have all within; but rather to have sin within and Christ without, and lusts within but righteousness without, and Hell within but Heaven without, and vanity and filchiness present, but happy-

happineſs and bleſſedneſs to come hereafter: but the light which ſhined in our hearts, and lets us ſee the thoughts and intents thereof we believed not in, for that to give us the knowledge of the light of the Glory of God in the face of Jeſus Chriſt; but looked to get knowledge faſter then that would give us it, and ſurer then the knowledge that came that way, by our running to the Scriptures and other good books, by reading of them, and by ſetting our ſelves to obſerve what we read there, looking upon the Scriptures to be the foundation of Faith and the rule of Life, and what we get out there we account true knowledge, and by reading of that we can be rich quickly, and wiſe to diſpute, and to answer gain-ſayers, and our building is according to that, and built upon that foundation; but for the light that ſhines in our hearts, to wait upon God in that, to be taught by him, and to hear his voice, and to ſee his ſhape, is a tedious, painful, ſlow and uncertain way of getting knowledge, and that which hath no delight in it, but is a narrow way and a ſtrait gate to walk in and enter by, and takes up the whole minds of thoſe that are guided by it and walk in it, that they can mind nothing elſe, and makes them ſuch fools, that all wiſe men ſcoff at them, to ſee how they walk up and down as if they cared for nothing, and were grown ſtrangers to the world, and had no fellowſhip with it, but kept out of all its cuſtoms, and wayes, and faſhions, as if they were redeemed out of it (while they walk up and down in it) but this way we like not, but rather a zeal for outward Ordinances and outward Obſervances, and to be ſomewhat ſtrict in them we like pritty well; ſo that we may be kept in our wiſdoms and underſtandings which are natural, and not have them confounded nor brought to nothing; but ſtill remain in that nature in which we can live at eaſe in the fleſh, and have fellowſhip with the world, and conform to their cuſtoms, and be made partakers of their honours, and flattering titles, and have our thoughts at liberty, and our tongues our own; and this Religion we like well: but for to have all within like thoſe fooliſh bewitched people (called *Quakers*) we like not, and for their wayes, had we thought them to have been ſpiritual enough, and conformable enough to the Scriptures of truth, we would not have deſpiſed them:

them: but we account them fools for being so strict, and our selves wise for taking our ease and pleasure while we may have it, and yet go to Heaven when we dye, before them; and for to enjoy any great matter in our hearts in this life, we look not for it, if we can but keep our Consciences quiet it is enough for us; when the Messias comes which is called Christ, he will tell us all things, and we look for his personal coming, and then it shall be glorious times, then we shall know all things. And so by what I have said, thou maist know an answer to thy Query, and also to that which thou saist may seem a digression, but craves to be favoured in it: onely to thy last words of Exhortation (in which thou exhorts, *all to hearken to the voice of Christ in the Gospel in this day of Grace, &c.* I have this to say, Christs voice is not heard but in the light, nor the Gospel is not known but in the light, though *Matthew, Mark, Luke and John's* writings may be read and remembered by him or them that are in darkness, and yet the Gospel hid; and here they may be lost, because their minds are blinded in them by the god of this world, who hath the glory of this world to give unto men, that so he might keep the eye of their minds shut, least with it they should see the light of the glorious Gospel of Christ the Image of God, and it should shine into them, and they be converted, and then the Gospel which once was hid becomes the Gospel of their Salvation, and Christ Gods Image such comes to know and bear in the world, and such *Preach not themselves, but Christ Jesus the Lord, and themselves servants for Jesus sake: for God who commanded light to shine out of darkness, hath shined into their hearts, to give them the light of the knowledge of the glory of God in Christ Jesus, 2 Cor. 4. 4, 5, 6.* And such know how they come by their knowledge, for the light gave it them, and they are not vain talkers, nor boasts not in other mens lines, but keep to their own measure of Grace, and boasts not about it, but knows it and keeps in it; for there onely is safety, and condemnation is avoided, and justification is enjoyed, and such are ever with the Lord, and from him cannot be separated, because in his Son (that is Truth) and in that understanding which is Gods gift, in which alone Peace, Justification and Reconciliation with God through him is witnessed and life Eternal inherited

herited for evermore, which all that are out of the light) (with which they are lighted, though never so much puffed up with knowledge) are ignorant of, and strangers to the life and immortality that is brought to light by the Gospel, in which Gospel they hear Christs voice, and knows it from the voice of a stranger, both within them and without them, and through the anointing within them they know all things, and need no man to teach them, but as the same anointing teacheth them, which is truth and no lye; and such cannot be seduced, because of the anointing which they have received, whereby they savour and try the spirits whether they be of God or no, for every spirit that confesseth not that Jesus Christ is come in their flesh, is not of God.

Here follows some Queries for James Pope, or some others to answer in Gods fear, and with plainness of speech, that so all that reads may be edified by his or their answer, and Scripture proofs produced to witness the same.

1. **W**hat is the first Principle of the pure Religion, is it something within man, or something without man?
2. What is the Foundation of Faith and Rule of Life to all that are or shall be saved, is it something within or something without, something created, or something not made but Eternal?
3. Whether do *Abrams* Children now follow his steps in making that the Rule of their Life, and Foundation of their Faith, which was the Rule and Foundation of his Life, and whether that Gospel which is the Gospel of their Salvation now, was not the Gospel of his Salvation, and preached to him then in his day?
4. Whether that be not a fundamental Principle in Christs Religion which a man must know and take up daily, or he cannot be one of Christs Disciples, and whether the Cross of Christ be not such a fundamental, if it be, what is it, and

where is it, that every one that desires to learn of Christ may know it and take it up daily?

5. Whether to stand still is not a fundamental in Christs Religion, seeing every ones strength is in it, and Salvation cannot be seen but by it, nor safety witnessed but through it; if it be such a fundamental, what is it, and how may the ignorant be instructed in the knowledge of it? describe it plainly.

6. Whether that is not a fundamental in the true Religion, which if a man know not and be not partaker of, he hath no life in him; but if he do know and be partaker of, he hath life Eternal: & whether the flesh and blood of Christ be not such a fundamental, seeing Christ saith, *Except you eat the flesh of the Son of man, and drink his blood, you have no life in you; and again, Whosoever eateth my flesh and drinketh my blood hath Eternal Life?*

7. Whether the Tree of knowledge of good and evil, be in these dayes, if it be, what is it now, and where doth it grow, and whether it be still forbidden to be fed upon or eaten of, and when doth a man eat of it; and what is that death which a man dies, when he eats of it?

8. What is the Tree of Life, which they who keep the Commandements of God have right to eat of, and what is that Paradise of God where it grows, and what is it to eat of it?

9. Whether he that doth not discern the Lords body daily in his ordinary eating and drinking, doth not eat and drink damnation, seeing not discerning the body is the cause of condemnation, or whether is the Lords body discerned by some once or twice a year, and other some once a moneth, and others (it may be) once a week, and some never, if so be that breaking of outward bread, and drinking of outward wine in such a way (as some call a Sacrament, and others the Ordinance of breaking bread) be that alone wherein the Lords body is discerned and fed upon?

10. Whether washing of the body with outward water be necessary to salvation; or that a man which is not so washed, cannot be saved (if he cannot) whether you do not make two doors to enter into life (if he may) then whether he that enters in by Christ the door, is not compleat in his entrance
(and

(and in Christ his life) as well in being truly baptized, as Circumcised, seeing the Apostle saith the Saints were compleat in Christ, in whom they were Circumcised with the Circumcision made without hands, and buried with him in Baptism wherein they were risen with him through the faith of the operation of God, Col. 2.

10, 11, 12.

11. Whether he that baptizes now (with outward water) must not manifest his Commission thereunto, either by the same Authority that they did, or by something of equal power thereunto, seeing he that baptized with water was greater then all the Prophets, and was sent by God to do it, but saw the end for which it was appointed, for he that sent him to baptize with water, said unto him, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost; and I saw and bear record that this is the Son of God, John 1. 33. 34.

12. Whether Baptism with water was not in its full force, before Mat. 28 if yea (and water Baptism was still to be continued) why might not Christs Disciples have followed Johns example, without any new command to them, as well as you follow their example (as you say) without another, or new command to you, seeing it is written, John was a man sent from God to Baptize with water, &c. or may it not be concluded (from the same reason) that the Baptism of the Spirit was and is intended, seeing water is not at all expressed in Mat 28 nor Mark 16. but rather the contrary, for it is such a washing as is necessary to salvation.

13. Whether the false Church or Apostacy consists so much in the cessation or declension from outward observances (sometime practiced by the servants of God) or rather in their keeping up, or imitating of those outward practices in their own wills, out of the same life and power by which they were once required and performed, by those of whom they were required, seeing it is a charge both against the Jewish Church (in that they drew near with their lips, and multiplied oblations, and were not charged for neglect of outwards, but for resisting of the Holy Ghost, as their fathers had done) and in the Apostle dayes, was it the want of the form, or

men having a form (and denying the power) that made the times perilous?

14. Whether that coming of Christ spoken of in 1 Cor. 1.7. which some of the *Corinthians* were waiting for (which coming of Christ the Apostle saith, should confirm them to the end (or were the *Corinthians* never confirmed) and that coming spoken of in 1 Cor. 4.5. (which coming is said to manifest the counsels of the heart, &c.) was not the coming spoken of in the 1 Cor. 11.26. until which they were to do so and so, seeing the former coming was a coming not yet obtained, but they were waiting for it, &c. and whether some amongst the *Corinthians* did not witness the coming of the Lord as aforesaid?

15. Whether the servants of the Lord now, may not be forbidden (by the holy Ghost) to do some things now (once done by the Saints) as *Paul* and *Silas* were forbidden to Preach the Gospel in *Asia*, *Acts* 16.6. (though by Christ's general Commission, they were to Preach the Gospel to all Nations) and be justified by the Lord in their so doing (as *Paul* and *Silas* was) while others run on in imitation, and are condemned by the Spirit in themselves, the Lord not requiring them at their hands?

THE END.